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## SOCIAL JUSTICE REVIEW

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## IFUGAO LOYALTY

SOON after the fall of Bataan and the capitulation of Corregidor, the home of the Ifugaos was invaded from the north and the south by a regiment of well-disciplined and well-equipped Japanese infantry. Their very coming dispersed and disbanded the three or four hundred Filipino soldiers, who under the command of a few American officers had been thus far practically unmolested; ill armed as they were they could not offer resistance. The Japs established themselves in all the municipal centers of Ifugao-land, with headquarters in Kiangan.

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Hapao, a thickly populated valley in the west of the Sub-Province, on account of its favorable situation, escaped actual occupation; it became therefore the place of refuge for a number of Filipino soldiers and some Americans. These, however, soon realized that even Hapao was not safe, since there was a Jap garrison toward the south, namely in Hungduan, at a distance of but six miles, and another toward the north, namely at Banaue, which was but twelve miles distant, and moreover was the municipal center on which Hapao depended; they, therefore, went to hide on the slopes of the unexplored mountain ranges that flanked the valley in the west, relying on the goodness of the people for their daily food and on their loyalty for their safety. The latter, most certainly, was remarkable and maintained throughout the whole war, as the following lines shall prove with eloquence.

As soon as the Japs had settled down in the various centers of Ifugao-land, they issued the order, under penalty of death, that all soldiers should surrender, that all civilians should bring in all fire-arms, that the whereabouts of all Americans should be reported immediately. Placards that were posted at the entrance of the municipal buildings could not be expected to bring about results in a place that was either six or twelve miles distant; the Japs, of course, knew that, and consequently they sent out patrols to enforce their order.

First it was the garrison of Hungduan that sent its patrol to Hapao; they wanted all male adults to assemble on the playground of the public school. "Lalaki (males), come here," they told a couple of men they had caught along the trail, "you go, tell (namely to the villages scattered along the mountain slope): lalaki come here." The two Ifugaos said "yes" and went on their way. Neither of the two came back. The Japs were forced to go themselves to call the people; they found everywhere the villages deserted, but seeing a few women working in the rice fields and here and there one or two men, they brought them along; all in all eight men, and of women about twice that number.

With the help of some kind of interpreter, a Japanese civilian who knew a few words of English and some Ilokano, they succeeded in making them understand that they wanted firearms and Americans. Our Ifugaos quickly made it clear that they had understood: "Palattug (rifles)? Americano? O (yes)." Then they deliberated, taking their time and chewing their betelnut. After half an hour or so, one of the younger men, who had gone to school a couple of years, communicated them what they had decided to say: "We Ifugaos, sir! Ifugaos no palattug (have no rifles)." "You liar! We kill liars." "We not lie, we Ifugaos, we no palattug." "Goodo, goodo, no palattug, no bring! Americano there?" "No Americanos there, Ifugaos, all." "Goodo, goodo! Americanos! very bad! Come here Americano, you come Hungduan, you tell Japanese soldiers: Americano in Hapao!" "Yes sir, we tell Japanese soldiers, but we not come to Hungduan, we go to Japanese in Banaue, 'cause (because) Hapao part of Banaue..." to which he added a whole explanation in pure Ifugao language. The poor man got mixed up in his endeavors to explain that they had to pay their taxes in Banaue, that they voted in Banaue, and had nothing to do with Hungduan, though this municipality was much nearer; yet the Japs caught what he meant: "Goodo, goodo! Americanos

come Hapao, you tell Japanese soldiers Banaue, goodo!" And thereupon they went back to Hungduan.

A few days later another patrol came, this time sent by the garrison of Banaue, in quest again for firearms and Americans. The Ifugaos, well informed about the answer to give, had a ready reply: For sure, they should bring in firearms and report the Americans, but since Hungduan was much nearer than Banaue, they would rather go to inform the Japanese of *Hungduan*.

They laughed heartily when they saw the Japs go back, but some of them thought of the future: "That's a dangerous way to get rid of them," they said, "in the long run they must get aware of it that we fool them!" "Well, anyway it worked now," said Wakid, the councillor whose prestige was practically that of a mayor, "and it may as well continue to work for some time; at any rate we can not betray Volckman and Blackburn, we must take the risk." "But, suppose we give them those two 'colorums' (home made rifles) the people of Barlig left here, that will convince them that we don't think of fooling them."

The idea was approved by all, and so, two clever Ifugaos, dressed as if they were going to dance, with feathers in their hair, with earrings and necklaces, with shiny copper leglets, with their big knife on their hip, with their black hairy knapsack on their back, arrived the following day at the 'presidencia' (municipal building) of Hungduan. They bowed deep to the 'capitan' of the garrison and handed him two rusty rifles; then without saying a word they removed their knapsack and poured their contents on the floor before the feet of the assembled squad of Japs: a multitude of empty cartridges of all kinds and sizes. Then, with much ado, chiefly using the language of the hands, they explained, much to the amusement of the garrison: "Japanese ask palattug (rifles), we give, two, no more! We bring also giniling (copper), pollo maid (no lead), maid ad Hapao (there are no good ones in Hapao, he meant)!"

'Un succes monstre'! Every Jap wanted to manipulate the two 'colorums', they went from hand to hand; one of them succeeded in loading the best of the two with a genuine Jap cartridge and, encouraged by his companions, he shouldered it and was about to pull the trigger, when the 'capitan' interfered shouting a strict order that brought the comedy to an end.

"No goodo," they said to the Ifugaos. "No

good? We no good?" they answered. "You goodo," continued the would-be 'Capitan,' "palattug, no goodo! No kill! Japanese palattug very goodo, kill Americano!"

And that settled the matter, the trick of the rifles had won for Hapao the reputation of being friendly to the Japs. The whole story with many additional circumstances was the subject of all conversation for several days, oftentimes accompanied with mimicking and speeches in would-be Japanese jargon. The net result was then most natural: they felt themselves quite secure and continued during the months that followed to fool the Japs; to those that came from Hungduan they spoke of reports being brought to Banaue, and to those that came from Banaue they emphasized that Hungduan was much nearer and therefore that they preferably informed the garrison stationed there.

Unfortunately that reputation lost much of its efficiency some months later, when the operations in the Solomon Islands were going on. Hapau, which had been found an ideal place to organize guerilla units, became a military center; Colonel Volckman, Major Blackburn and others now and then came thither to give their orders; a certain Bunnol, an educated native whose mother happened to be from Hapao and a sergeant in the former company of constabulary soldiers, was given the rank of captain, and under his command a whole battalion composed of those who had served in the constabulary units and a number of recruits was being trained, barracks of canes and grass were put up, a large place was leveled for exercising and finally an air-strip was in the making. Furthermore Bunnol managed to organize a kind of home guard, the 'bolo' men as they were called, some fifty men armed with the big Ifugao poniard (bolo). Some of them known as runners, informed Volckman's or Blackburn's head-quarters or brought their orders, while the others were stationed along all the paths giving access to the valley of Hapao, on selected spots from where they could see all movements of Jap patrols and thus notify Bunnol's battalion of the approaching danger. Naturally they had to avoid all engagements with the enemy, everything had to be done in the utmost secrecy; they should not give the Japs any reason to molest the civilians, they should prepare themselves for later when the time of the recapture of the Philippines would come, and by that time the sub-marines would have brought them full equipment.

Absolute secrecy! That sounds well in theory, but in practice it was impossible to avoid some leakage; the Japs became aware of the activities, and Hapao lost its good reputation. Patrols time and again came and questioned the people; the prominent men of the valley were summoned repeatedly and were subjected to a multitude of questions about Bunnol or about Marcos, whom everybody knew to be the body-guard of Major Blackburn, about firearms and the like. For sure they always simulated the most complete ignorance or denied whatever was affirmed, but nevertheless they felt that some greater troubles were likely to come.

One day, about the middle of 1944, a Jap detachment from Kiangan reinforced with the greater part of Hungduan's garrison made its appearance. They wanted a certain Madiwo, the uncle of Captain Bunnol, they had orders to bring him to Kiangan. They were alarmed and rightly so for they realized that the head-quarters of Kiangan were now taking up the matter and this was certainly a bad sign.

Two weeks later, when I was about to go to bed, a nervous knock at the door of my room adjacent to the chapel of Hapao! I opened. Came in: first Wakid, Hapao's councillor, and then Madiwo, Captain Bunnol's uncle; restless, worried!

A long story. The Japs of Kiangan had questioned Buyagawon, Captain Bunnol's father, who lived in Kiangan, about the whereabouts of his son. They had said that they knew he was the chief of the guerillas, but that they would not do him any harm if only he would be willing to surrender, and that Buyagawon was thereby given the order to induce his son to do so. Buyagawon had answered that Bunnol was indeed his son, but that he never saw much of him since his mother was a native of Hapao, and since he had grown up in the house of his mother, and that, with regards to his whereabouts during the war, he didn't know, but that he might as well have been in Hapao all the time.

"It is for this reason," continued Madiwo, "that they sent for me. And I, not knowing what Buyagawon had said, I simply affirmed that Bunnol was the son of my sister, but that he had grown up in the house of his father in Kiangan, and that I had not heard anything about him since the beginning of the Japanese occupation. I kept saying the same all the time; they beat me with their guns, they thrusted their bayonet in my thighs, look here, Father, I had a hard time to

reach Hapao, I can tell you, they poured a whole jar of water through my mouth, but I kept saying the same. Then they called again for Buyagawon. Happily he had been clever enough, he had disappeared: that saved him... and me, for they saw in his flight a confession of his guilt and I was allowed to go home the following day, that is the day before yesterday."

"But that's not the worst of it," added Councillor Wakid, "for the Jap Captain told Madiwo that he personally would come to Hapao and that he would find out the truth about Bunnol and all the rest, and that Madiwo should tell the people that he would not be easy if they continued to deceive him."

"And now, Apu Padi (Father), what shall we do? We can't betray Bunnol and his guerillas, for they are our people, but what shall we answer to their questions? Could you not plead our cause?"

"Dear me," I exclaimed, "don't spoil the whole thing by making me interfere; I am a white man, suspect No. 1!"

"What then, Father?"

"Hm! That's quite a problem! You fooled them whenever you had the occasion, and now they seem to realize it! Of course, you can't tell the truth, well then, keep on denying everything. If you do so, without contradicting one another, you might as well have a chance to be believed. When they come, show that you expected them, have a couple of chickens ready for them and do not give any signs of fear."

Towards the evening of the following day they arrived, the Captain in person with a whole platoon and an interpreter; they had two machine guns. Directly they came toward the chapel. The Captain politely asked if I would allow him and his men to stay in the chapel, but when he saw the house of the catechist he changed his mind and without any further questions made himself comfortable in the catechist's private room and his soldiers in the dining and living room.

Without having been called, Councillor Wakid came with two white chickens, the present of Hapao to their friends the Japanese. The impression seemed to be favorable, but nevertheless the interpreter, upon the captain's orders, made it clear that the captain ordered an assembly of all male adults for the following morning, those of Hapao and also those of Bokyawan (a group of small villages next to Hapao in the direction of

Banaue). The order kept Wakid busy during the greater part of the night. Almost everybody thought it the best policy to obey, lest they would arouse their anger and make them burn their houses.

Some twenty men came from Bokyawan, thrice as many from the various villages of Hapao. While they were waiting for some others to come they had a meeting of their own on the yard in front of the chapel, a subdued deliberation in their own language of which the interpreter knew not a word.

What were they to tell? The truth? Or should they go on denying everything? Those of Bokyawan strongly advanced that any further denials would be of no avail.

"How can we possibly deny a fact so evident to anyone who opens his eyes," said their cabecilla; "should anyone of them make a few steps upward along the path of this hill here, he would see the whole guerilla camp with its barracks and exercise plain and air strip."

"Sure the camp can be seen from there," replied Wakid, "but who says that they really saw

it?"

"Don't be silly, Wakid, they are not so stupid, they have patrolled in every direction, they must have seen those barracks."

"So you Bokyawan people are going to betray the Americans, Bunnol and his trainees, who are all our own children!"

"That's not betraying them! They know the truth. We will just tell them what they know already, lest they would burn our houses, kill our wives and children. What then if they should do that?"

"All right! Do what you like, but we, people of Hapao, we say nothing, we keep on denying everything. Possibly they may burn our houses, kill some of us, imprison us, we have thought of this, and we will stand it, but betray our friends and our children, that never!"

Wakid's resolute speech was impressive. Deliberations in subdued voice went on for a time; groups of five or six. Hapao endeavored to con-

vince Bokyawan . . . Bokyawan yielded!

"And," added Wakid, when he saw that they had won their cause, "let us be slow in understanding them, their interpreter can't speak our Ifugao, and we will purposely refuse to understand his Ilocano, so they will get tired of it all and at the same time we will have opportunity to prepare our answers."

(To be concluded)

Fr. Louis DeBoeck Banaue, P. I.

## THE CHILD GUIDANCE CLINIC

(Conclusion)

THE clinic staff represents a working order of three professionalists: a psychiatrist, a clinical psychologist, and a social worker, in the study and treatment of children. It is in reality an organization whose chief characteristic is ideal cooperativeness. One psychologist and one psychiatrist with the addition of three psychiatric social workers are usually the composites of an adequate staff. In many instances clinic organizers have deemed it wise to include a pediatrician in the usual staff, although psychiatric and pediatric methods may be the cause of dissension and lack of harmony between the two staff members. There is, however, room enough for both their efforts wherever children are concerned.

When the emphasis in child study was suddenly placed on the psychological approach, due to the tremendous influence of the mental hygiene movement, there simultaneously arose an almost total neglect of the physical approach and the consequent failure to recognize physical health as an integral factor in diagnosing and treating children. Careful study and actual experience has proven to clinical wrokers that the physical examination of the child will not, in itself, give an adequate understanding of the source of the trouble in even a minority of the cases studied: but it is indispensable in those cases in which behavior difficulties are due to major defects in the organic structure and functions of the child's body. In addition to partially disclosing the cause of the particular problem, the physical examination will very often bring to light certain potential physical defects which can and should be remedied before they reach advanced stages. The position of the physician in making the first examination is a delicate one, in so far as it either "makes or breaks" the clinic as far as the child's

attitude is concerned. The personality traits of the examining physician will so affect the child as to influence him in his attitudes toward other members of the staff. The physician's primary duty, in addition to his routine complete physical check-up, is to gain the child's confidence and secure it for more difficult future examinations to which he will be subjected.

The chief duty of the clinical psychologist is the evaluation of the child's abilities and disabilities. The psychologist is primarily an educationalist—thoroughly trained in the measurement and interpretation of intellectual capacities. He not only determines the level of the child's intelligence at the time his case is received by the clinic but also calculates his potentialities for future intellectual development. By means of standardized intelligence tests, achievement tests, and personality charts the clinical psychologist can present an accurate interpretation of the child's natural tendencies, educational advancement and special aptitudes which may have been overlooked. In short, the psychological examination is a statement of intellectual debits and credits in reference to the child as a result of close scrutiny and observation during the interview, and the findings of various tests. A child's intelligence quotient is not the only factor involved in making an adjustment for the child, but in cases of school or vocational problems it is expedient that the mental capacities be known so that the treatment may be adapted to that level. In the interpretation of the child's achievement in any particular test the psychologist does not judge on the basis of standard norms, but rather he takes into consideration the approximate mentality of the parents and other members of the family, the home surroundings, school environment as well as the child's emotional attitudes while taking the test. The nature of the psychologist's findings should be revealed to the parents and teachers of the child in order to insure a more accurate understanding of him and his capacity to learn, and to provide a plan for his intellectual betterment.

Psychiatry is a form of medical specialty in combination with and in relation to psychical development and viewpoint. The thoroughly trained psychiatrist has, in addition to general medical experience, training in a hospital for the mentalty ill. This background has given him an understanding of human problems and emotional maladjustments, in lieu of which he is usually named the director of the guidance clinic. Because his

training has been planned in such a way as to give him an insight into both the physical and social factors entering into childhood problems, it is his duty to coordinate and manage staff activities. The psychiatric interview is purposely designed for the disclosure of the child's inner motives as revealed by his behavior in the situation in which he is placed. Where the psychologist is primarily concerned with the evaluation of the child's intellectual functions, the psychiatrist is concerned with the study of his emotions. Well trained in the practice of detailed observation the psychiatrist interprets these observations in relation to his own technical meanings. The social case history, supplied by a psychiatric social worker, offers a wealth of observations of the child's behavior, but in many cases the psychiatrist repeats this procedure from his own professional viewpoint. He has acquired special methods which encourage the child-patient to speak or react in a manner that reveals his true "feelings." The charge has often been made that the psychiatrist sees every problem as a mental illness. This is obviously false, because a well-trained psychiatrist is fully acquainted with the physical mechanism as well as the mental and he is therefore quick to recognize any organic deficiency as a cause of emotional maladjustment or undesirable behavior.

There is no standard set of methods or techniques in conducting the psychiatric examination. The success of the tests depends quite largely upon the ingenuity and diversity of the psychiatrist in questioning and "drawing out" the child. The point of the whole procedure is to encourage the child to give a spontaneous, unhampered expression of his own attitudes. The methods employed in a series of cases differ according to the child's attitudes and individual personality, his age and nature of his problem.

Perhaps the discussion of the psychiatric social worker should have preceded the description of other staff members, in so far as it is she who makes the first contact with the child, at home, at school, and in companionship with his playmates. The psychiatric social worker is a case worker who has had special training and experience in relation to problems of behavior and personality.<sup>5</sup>) The development of the case worker along the lines of psychiatry is comparatively recent, the word psychiatric case worker not coming into use until about 1918. Her function in the

<sup>5)</sup> Child Guidance Procedure, Staff of Institute for Juvenile Research, p. 33.

child guidance clinic is to secure the social history of the child, to take part in the general staff conference, to make community resources available for the clinic, and to establish a working relationship between the clinic and various social agencies within the community. The social case history is the clinical staff's first introduction to a problem to be considered. As such, the case history should be complete and detailed, so much so as to embrace any details which may prove pertinent to the case. She must trace the child's history from the conditions of his birth up to his life at the present time. The history discloses all attitudes, feelings and ideals which were ever a part of the child's makeup. It contains also mention of any significant events and, most important of all, it incorporates in it a vivid description of the difficulty itself. In any case history interview, the psychiatric social worker must be careful to make the individual being questioned realize and feel that the clinic is acting as a participating agency to help him understand his problem more clearly and attempt to find a suitable solution.

It can be easily understood from the mention of the complexity of childhood problems that there is an equivalent complexity in their solution. No one viewpoint can adequately explain even the simplest situation. In the early days of the child guidance clinic the physician, the social worker, psychologist and psychiatrist attempted to place the causes of behavior problems in their own particular field of study and practice. The results were not encouraging and they soon concluded that in order to handle cases effectively, the efforts of several specialists were necessary. workers were well aware of the fact that the child could not be divided into body, social attitudes, an intelligence rating and an emotional mechanism and continue to be a child. They learned that the child is made up of combinations and mixtures of all these elements; an intimate inter-relation exists among all, and in order to study his problems the child must be visualized as a whole, a complete unit. This need for cooperative study brought into being the staff conference idea. At these staff conferences each individual staff member reports his findings and his interpretations, and there follows a general informal discussion of the child as that individual has found him. After each member has placed his ideas and conclusions before the clinical staff, an attempt is made to formulate a course of treatment. Individual staff members may have their own personal and professional con-

cept of the child, his problems, its cause and treatment, but when brought up as the subject of discussion it is easy for him to see that his plan should be supplemented with ideas from other staff members. It is the idea of balancing one of the child's needs against the other, eliminating one, modifying another, until finally a complete picture of the child and his needs appears. This picture presents the child first of all as an individual—the condition of his physical organism, personality and attitudes; secondly, in his home life—his reaction to family life; thirdly, in his social attitudes, at play and in school; and finally, his intellectual capabilities and potentialities. Each of these points is necessary for a composite, constructive, working basis of any childhood problem. The procedures for treatment are so varied and numerous that it is impossible to discuss them here. Suffice it to say that treatment depends upon the nature of the case. In some instances the proper adjustment can be made within the family, or in the school placement, if the case is of that type. On the other hand, actual clinical therapy may be necessary, or placement outside the home, or the clinic may need to resort to community aids such as organized recreational programs, or juvenile court proceedings in order to satisfactorily establish the child in a happier way of life. It must be stated, however, that the interpretation of the child and any plan of treatment is only tentative and is always subject to revision because of the lack of emotional stability in young children. Diagnosis and treatment progress hand in hand as long as the child continues to be a clinical case.

The burden of providing for the services of the child guidance clinic falls upon the community and its members. The relationship existing between the child, his parents, his school and his community environment is so closely knit that it is impossible to speak of one subject without referring to the others. The community's one reliable organ of child guidance is the school system. The reason is obvious; the schools have the educational facilities, the instructors, if properly trained, and the means of conducting educational and extra-class programs. Parent-Teacher Associations are fertile ground for work in parent education by means of lecture and discussion programs. However, in addition to the specific function of the school in providing guidance for the child, there is that aspect which is best described by H. W. Newell:

The value of a clinic to a school system lies less in the

benefit to the individual child studied than in helping teachers to understand and treat all problem children in a more constructive manner.<sup>6</sup>)

It has the function of helping both parents and teachers to understand and deal with children in wiser ways.

There is an existing need for the clinic staff to come closer to the community agencies functioning for the service of children. These agencies include private social agencies, civic groups and also Juvenile Courts. Working in collaboration with these agencies the clinic establishes a feeling of friendliness and service between itself and members of the community.

It is the function of the child guidance clinic to aid children to make the best possible adjustment with the existing framework of society. Any agency that supplies this service is doing invaluable work, whether the agency be a clinic, a social bureau or a school system. The crux of the matter lies in the fact that guidance is for children; children are the future members of the community; and it is the community's duty to provide for their wellbeing. However, the school seems to hold the future of guidance within its powers—"Because of their strategic position in relation to all the children of all the people, the schools have at their very doors a challenging opportunity—and responsibility—for leadership in such a program."7)

S. GEORGE SANTAYANA, St. Louis University

## THE SPIRIT OF THE BAROQUE

WRITER in Canada's quarterly review, Culture, closes his article on Quebec's Great Baroque Churches with the exclamation, "May it never die!", namely the Baroque spirit which brought them forth in French Canada. However, the author, Mr. Alan Gowans, of Toronto, creates the impression that the Baroque was merely a style of architecture and not an all-pervading cultural leaven that exercised influence also on oratory, the drama, poetry, sculpture, painting and music. The "great wave of Catholic enthusiasm and pride in the church," of which he says quite correctly it had spread over Europe, did not "manifest itself in hundreds of splendid churches" only, or, for that matter, "especially in those lands won over from Protestants in the recent wars."1) Rome, by the late Gustav Schnürer, an eminent historian and professor in the University of Fribourg, Switzerland, is called "the cradle of Baroque culture," in his comprehensive volume on the "Catholic Church and Culture in the Age of the Baroque."2) The very title of the book indicates the comprehensive character of the Baroque which did at first express itself in architecture, in noble structures dedicated to the service of God. Schnürer closes his exposition of the Baroque, on page 766, with the expression of his conviction that

Mr. Gowans' article deserves commendation, however, because it calls attention to the translation of the Baroque to the Americas. Moreover, the literature on the subject in the English language is very meager. Although English architecture did at one time feel the influence of the Baroque, its spirit remained foreign to a people affected by Calvinism. Puritanism and the Baroque were absolutely foreign, not to say inimical to one another, while the classicism of the eighteenth century condemned that style as grotesque, a corruption of good taste. Hence the term Baroque adopted a derogatory meaning. Its true meaning, as the expression of the exuberant spirit of an age, its grandeur and scope were overlooked, until a few scholars rediscovered the Baroque and its influence on two centuries. It is well, therefore, Edward Ingram Watkin devotes a chapter of his book on "Catholic Art and Culture" to the "Age of the Baroque," which to him represents the autumn of both. The writer's estimate of its place in the history of Christianity is expressed in the significant statement:

"The modern period is the winter of Christianity, indeed of religion generally. When the Baroque re-

whatever was accomplished in this epoch to set aglow the spirit of the church "is symbolized most nobly by the papal church of Saint Peter in Rome."

<sup>6)</sup> Newell, H. W. Methods of Child Guidance Adapted to a Public School Program; Mental Hygiene, July 1934.

<sup>1)</sup> Quebec, March, 1947, p. 12. 2) Paderborn, 1937, Introd., p. viii.

<sup>7)</sup> Martens, Elise H. "Clinical Organization for Child Guidance Within the School"; Bulletin 1939, No. 15, Office of Education, U. S. Dept. of Interior.

ligion-culture crashed in the Revolution (meaning the great French upheaval), Christendom fell. No other phase of the Catholic religion-culture took its place."3)

The influence which brought on the killing frost Mr. Watkin refers to was the Enlightenment, of which a noted liberal theologian has said, "everything considered, it is the first all-embracing and principled opposition to the dualistic super-naturalistic standard of religion." Its triumph was facilitated, so Professor Schnürer believes, by the failure of the Roman authorities to meet with understanding and to cultivate the empiric sciences from the beginning.

The power of the religious ideal expressed in the Baroque manifested itself grandly in Italy, Spain, and France. But also to an astonishing degree in Germany, even after the Thirty Years War. With this country in mind, we doubt the correctness of Mr. Watkin's assertion: "The masses, whether in town or country, had little share in the culture" (of the Baroque).4) Aside from the fact that every grandly beautiful church exercises an influence conducive to culture, from which the lowly profit, the folk art and literature of large parts of central and upper Germany, Austria, the Tyrol, Styria, and Switzerland, reveal a culture of astonishing breadth and depth. One discovers the influence of artists, preachers, poets and composers of the period on every side. Stone masons were capable of erecting churches so glorious that we cannot but marvel. The drama was cultivated not alone in Jesuit colleges but also in Alpine villages, such as Oberammergau. Preachers and popular writers carried the spirit of the Baroque into the masses. Abraham a Santa Clara is outstanding in this regard.

This preacher and publicist, an Augustinian monk, has been called Germany's "greatest popu-

lar political writer between Luther and Goerres, with whom he constitutes the trinity of the mightiest formers of the German language." His writings, like those of the Capuchin Martin of Cochem, retained their popularity through the centuries. The treatise on the life of the Vienna preacher by Fr. Francis Roth, O.S.A.,<sup>5</sup>) discloses how extensive is the literature on Abraham a Santa Clara. "Fine collections of Abrahamica," writes Fr. Roth, "are to be found in the Universities of Chicago and Wisconsin."6)

The New World's gains from the Baroque are far greater than has been known so far, because the Baroque itself was misunderstood, evidently because it was so thoroughly Catholic. A German writer has spoken of it as "the art of the Counter-Reformation," and Professor Schnürer, in the closing paragraph of his book, points to the Council of Trent and the missions of South and Central America as among the noblest fruits of the spirit of the Baroque. Even at the time of its decline, let us add, new missions were founded in California and Texas. The churches in the environs of San Antonio reveal the survival of the Baroque on this remote frontier of Spain's colonial empire. Both the portal and the rose window of the mission in San Jose testify to this fact. Mr. Gowans on the other hand assures us: "The Baroque spirit is still very much alive in French Canada today . . . . The spirit of that style created in and by the Church's second grand age, still is in perfect conformity with the spirit and temper of Les Canadiens. The Baroque spirit in Quebec has produced for Canada a great heritage of church architecture: qu' elle ne meure jamais!",7) But is a second spring possible in the world of today?

F. P. KENKEL

Those extremists and bigots who clamor for a complete separation of Church and State should ponder the words of the great Orthodox Catholic, Vladimir Soloviev. Having posed the question: Should a civil government believe in the Church or not? Soloviev states, in his book "God, Man and the Church":

The government of a Christian state is bound to, and in virtue of this duty, (not juridical but purely moral) it must voluntarily submit its acts to the Church's supreme authority. This does not mean that the Church should interfere in civil affairs, but that the state must rule its activity by the highest considerations and not lose sight of the Kingdom of God.<sup>1</sup>)

<sup>3)</sup> Loc. cit., N. Y., Sheed and Ward, 1944, p. 189. 4) Ibid., p. 178.

<sup>5)</sup> Of Racine, Wisconsin.
6) Reprint from Monatshefte f. Deutschen Unterricht. Vol. XXXVI, Oct., 1944.
7) Loc. cit., p. 195.

<sup>1)</sup> Translated from the Russian by Donald Attwater, p. 179. Bruce Pbl. Co., Milwaukee.

## Warder's Review

#### No Mere Economic Problem

In the course of one of the last sessions of the Conference on Labor, conducted at Caux, France, in July, one of New Zealand's representatives remarked: "The Government (of that Dominion) has created a workers' paradise. Nevertheless, a representative of Government told me before I left: 'In spite of everything we have done for the workers, there is chaos.' The greatest problem of Government is human nature. Moral reconstruction is what we need most' (Italics ours). Such is indeed the crux of the social problem. For saying it, the Church has been villified and hated.

Even Catholic champions of Labor have been far more given to quoting from papal encyclicals passages that speak of the injustices suffered by the workers and their families under capitalism than to pointing out such words of warning and wisdom on the subject, as those Leo XIII stressed in his noteworthy pronouncement on "Christian Democracy," published at the beginning of 1901.

Having spoken of the duty to promote not alone the material condition of those who sustain themselves by the work of their hands, but also their moral and spiritual welfare, the great Pope continues, he had intentionally mentioned the obligation to practice virtue and religion. "For it is the opinion of some," Leo XIII goes on to explain, "which is caught up by the masses, that the social question, as it is called, is merely economic. The precise opposite is the truth. It is first of all moral and religious, and for that reason its solution is to be expected mainly from the moral law and the pronouncements of religion." 1)

Continuing his argumentation, the Pope states what we have daily before our eyes, "even though the workingman's wage may be doubled,2) the hours of labor reduced, the price of food cheapened; nevertheless the love of work and the worker's earnings will be dissipated, if he, as so often happens, listens to teachings and follows examples which tend to drive reverence for God from his soul and corrupt his morals. Both observation and experience prove that in spite of shorter hours and higher wages many workingmen live

miserably and in a cramped state, because their morals are corrupt and because they are not guided by the discipline religion provides."

This is the message Catholic Action is expected to convey to a people—not to working men alone—whose thoughts and plans are largely concerned with promoting production, income and "Frugal comfort" no longer self-gratification. satisfies the many; men and women crave luxury. "Business" would hardly thank Pius XII for speaking about "respectable simplicity" on the one hand and "scandalous luxury" on the other, praising the former and condemning the other. But, taking all things into account, does not the statement made by New Zealand's representative apply also to our country? There is moral chaos if not economic chaos, that is certain. And what will happen to the country when the inevitable depression will make itself felt to a spoilt people? "Lacking the perception which the Christian religion implants and keeps alive, without providence, self control, thrift, endurance and other natural qualities, you may try your hardest, but prosperity you cannot provide." So thought Leo XIII, and history affirms his opinion.

#### Lest Our Dancing Be Turned Into Mourning

A FEELING of depression is apt to overcome us on beholding a vast number of people streaming from a city church on a Sunday or holyday while an equally large number of men and women are impatiently waiting to enter the building. As one views them the thought comes to mind, what influence do these people exercise on the development of policies of a political and social nature on which depend the future of our Christian heritage and the common good? Do they realize that "our generation is witnessing, whether it knows it or not, the death and birth of two radically false concepts of liberty," that liberalistic capitalism is in the throes of death—the victim of its own sins-while a system shaped on theories inimical to true democracy is encroaching on the very liberties the people believe sacred? Are we not justified to assume with Cardinal Suhard this mass of men and women to be "everything but social-minded"?

<sup>1)</sup> Social Wellsprings. Milw., Bruce, p. 234.
2) The source referred to quotes: "For suppose the productiveness of capital doubled..." We have tried to follow the Latin text more closely.

The distinguished member of the French hierarchy was addressing the participants in this year's Social Week of France, gathered for the closing devotions in Notre Dame de Paris, when he said: "There is only one kind of Catholicism, and it is either social or nothing at all." Those Catholics, the speaker continued, who are not social are Catholics only on the strength of their baptismal certificates. "What is important for us today is the fact that France now possesses numerous well-prepared Catholics who are devoted to the common good, faithful to their Church, and whom the Social Week may justly consider its descendants."

Continuing his discourse from a pulpit from which some of the greatest orators of the Christian era have addressed the multitude—we have in mind particularly Lacodaire and the social message he delivered to the Parisians in the days of the Third Empire—Cardinal Suhard outlined the attitude the Christian should adopt toward the serious problems that cry for solution. "Christianity does not consist in idle conjectures nor is it merely a well-grooved wall! Christianity represents unity, a living and life-giving unity! Christianity is a reality, the only truly human reality, because it emanates from God." "But," so the speaker continued, "Catholic social doctrines demonstrate to all too numerous Catholics suffering from a 'superiority complex' how serious is the error, heavy with guilt, and how real the dangers all those court who put their dependence on grace and the privilege of their baptism while they refrain from action and neglect to search, to strive and to work."

"Awaken!" Cardinal Suhard admonished his people. "If you do not wish to be outdone by others, go to work immediately. Labor energetically and unremittingly. All those who are now being tempted by the bait of latter day 'gospels' will be enlightened and encouraged by such oppositions."

The world over there are found today "those chosen bands of Catholics whose aim is to unite all their forces in order to combat anti-Christian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it" (Pius X). But, after all, they constitute a minority. The majority of Catholics are indifferent to the call of the Church to gird themselves for the fray. They are not disturbed in the least even by the oft repeated words of warning and admonition addressed to them by Pius XII. "The fronts opposing each other in the religious

and moral field," the Pope told the men of Italian Catholic Action gathered in the Piazza of St. Peter's in Rome early in September, "are more and more clearly discernible. Now is the hour of test. The hard race of which the Apostle Paul spoke is in progress. This is an hour of intense effort."

These words were not spoken ex cathedra. They express, however, the opinion of a well-informed, farsighted and wise Pope. Catholics will quite generally agree; but will they act?

#### Profit-Sharing In Agriculture

PROFIT-SHARING in industry and commercial enterprises has survived the many failures it has experienced in its history of over a hundred years. In an effort to find a solution for the unsolved problem of the liberal regime, to grant the workers a just share of the values their labor produces, enterprisers have again and again returned to a policy inaugurated, it appears, by M. LeClaire, a Parisian interior decorator, in 1842. This Frenchman continued the system, with modifications and extensions, until the time of his death, in 1872. Others tried and failed where he had succeeded. All told, the history of profit-sharing is that of a noble experiment.

Less successful even were the attempts to establish profit-sharing permanently in agriculture. It was in Lower Germany, and this appears significant, where land-owners still retained a sense of obligation towards the laborers on the land derived from feudal law and custom. Karl v. Vogelsang's article on the flail deplores the social results of the introduction of machinery to the land and its influence on the cultivators of the soil.

"The flail," he wrote in 1881, "is closely bound up with the fate of our rural workers. When the threshing flail disappears, the hereditarily sedentary, well situated order of farm laborers, whose members, according to custom, had an ideally vested claim in the crop, is changed into a British 'gang,' a mob of men, women and children who roam about, performing farm work contracted for from one day to another, hired by their master." 1)

Increasing use of farm machinery in our country has but added dark colors to Vogelsang's description of conditions anticipated by him. For decades rural workers, not absorbed by industry, have of necessity accepted the lot of the casuals who follow the crops and live the life of Ishmaelites. To all appearances, the South will in the

<sup>1)</sup> Gesammelte Aufsätze. Augsburg, 1886, pp. 27-28.

course of the next decade experience the influence the application of machinery to the production of cotton is bound to exert.

The question is, does profit-sharing applied to agriculture offer any hope that it may promote the welfare of farmer laborers in our country? It has been tried, as we have said, and for some time successfully so, but it has not grown beyond first attempts in the countries referred to. However, the estates which established the innovation were devoted to raising grain and livestock. Therefore, the need of labor was no longer of major concern once steam plows and threshing machines had been introduced. The question with us today is, can profit-sharing be adapted to dairying, fruit growing, and cotton culture? Labor conditions in the "dairying industry" in particular point to the need of establishing the relationship between owners and labor on a more satisfactory basis than the one which now obtains.

## Is Profit-Sharing in Agriculture Practicable?

A GERMAN economist, J. H. v. Thünen, is believed to have been the first to establish successfully profit-sharing in agriculture. Writing about the year 1880, Sedley Taylor assigns the place of honor, among the instances selected by him, to "the organization which has been at work from 1847 to the present time on the estate Tellow, near Teterow, in Mecklenburg-Schwerin. Herr J. H. von Thünen, proprietor of that estate at the date referred to, who is remembered in Germany as a writer of repute on economic questions, commenced his experiment on the following plan:

"To all his regularly employed work-people occupying cottages on the estate he assigned over and above ordinary wages paid at the full rate current in the neighborhood, a share in the profits of farming. At the close of each year's account, on the third of June, an inventory was to be made, and the value of everything on hand estimated. Increase in value over the preceding year was to be reckoned as additional receipts; diminution set down as loss." In addition, Taylor describes the policy adopted to secure an equitable distribution of the profit obtained among the workers entitled to share in the profits of Thünen's estate.

In November, 1881, Herr A. von Thünen, a

grandson of the originator of the plan, expressed a continued favorable opinion of the system in vogue at Tellow. "The results of the participatory arrangement here are," he wrote Taylor, "very gratifying." Nevertheless, there was also cause for dissatisfaction. The individual share in profits was not paid in cash, but credited to a savings account—a wise provision this would be if the plan were applied to share-croppers in the South. On the sum standing to the credit of any participant of the plan, Thünen paid 4 1/6 per cent interest (his heir paid 4 per cent), which was handed over each year in the form of cash at Christmas. Only at sixty years of age could a participant draw the capital sum accumulated for him. Should he die sooner, it passed to his widow, subject in some cases to partial settlement upon children."2)

Even this arrangement, so A. v. Thünen thought, in 1877, gradually won the approval of the beneficiaries of the institution. "For with many of them," he wrote, "the interest which they receive in an ordinary year exceeds the share of profit annually alloted to them."

Taylor's object in placing before British readers "in rough outline a few specimens of profit-sharing successfully applied to Continental agriculture" was, as he states, "to bespeak practical attention for the question under what forms that system may, with the best chances of success, be introduced into British farming." The author of this statement realized doubt could be entertained "as to how far so uneducated a class as English agricultural laborers unfortunately still are can be made to understand the central principle of profit-sharing, and so be induced to put forth the sustained efforts necessary to reap its fruits."

The writer was, however, hopeful; in proof of his belief in the possibility of adapting profitsharing to agriculture in Great Britain, and elsewhere, he referred to the experience gained "during the short-lived participatory experiment made half a century ago in Ireland" (i.e. in 1831)3) which seemed to Taylor well-fitted to remove hesitation. His account of the experiment, undertaken "under eminently discouraging circumstances," is indeed reassuring. We shall return to the subject in the future. Let it suffice for the present to say that the late Henry Ford did attempt, and as far as we know successfully, to establish profit-sharing on an estate acquired by him in England not many years before the beginning of the last world war.

<sup>1)</sup> Profit-Sharing Between Capital and Labor. Six Essays. Manchester, about 1881. p. 36.

<sup>2)</sup> Ibid, p. 37. 3) Ibid, p. 30.

## Contemporary Opinion

THE U. N. is a sickly two-year old, and everyone knows it. The events of these two years have proved that all the internal contradictions and weaknesses that beset the U. N. must be ironed out before the child can grow. It was bad enough to have a wobbly foundation for the structure of world peace. It was far worse that within the U. N. there was lacking complete unanimity on the will to peace. It is our hope that these cancerous weaknesses in the U. N. will be remedied, and soon. Then the United Nations will accomplish far more for world peace. To this end may they work—with or without Soviet Russia!

Standard and Times
Philadelphia

We must justify State enterprise by the defects of capitalism, and the shortcomings of capitalism are well known. Concentration of uncontrolled power—exploitation of monopoly positions, misdirection of productive resources and the division of society into classes marked by extremes of luxury and ostentation on the one hand, and poverty and squalor on the other.

But while State participation often seems necessary, we must regard its most extreme form—nationalization—as a last resort. Nationalization is contrary to the Catholic ideal of the wide distribution of capital goods.

From the economic standpoint it is a cumbrous method of obtaining conditions which could usually be attained by State regulation—it is like buying a hotel because one cannot get a room.

Fr. P. Conway, Ph.D. Belfast, Ireland

Disturbing trends in the economic life of this country continue to manifest themselves. Perhaps the two to be noted in particular are the increasing, wanton claims of some union leaders to dispense with arbitration, and the move to merge the numerous trade unions into larger and more compact bodies.

Behind these moves lies an inherent error which, apart from its being contrary to social ethics, is being carefully fostered by those whose malign doctrines are aimed at the total perversion of the State. Ever since 1789 a "new" jurisprudence has

been preached amongst the masses, teaching that the will of the people is the sole standard in human affairs, that government is nothing but the mind of the people made articulate through their chosen leaders, and that in its conduct the State is answerable only to the people, as apart from any considerations of morality and justice. As concepts of speculative value those notions might provide interest for students of sociology, but to be transferred to the field of action is quite another matter. Their full perniciousness emerges when from such doctrines one sees the rise to power of the Hitlers and Stalins, modern counterparts of all tyrants who have come forward to take the lead wherever men repudiate God's authority and challenge the validity of His law.

The attempted rejection of the arbitration process in industrial matters proves revealingly how far union extremists have moved from a proper notion of law. It proves also that they have accepted the "new" jurisprudence and become its apostles.

Zealandia Auckland, N. Z.

I once heard Clarence Darrow lose a decision in debate with G. K. Chesterton. The lawyer apparently assumed that Catholicism was of a piece with Fundamental Protestantism, G. K. would gleefully dismiss the unbeliever's indictments with the rejoinder: "I needn't defend that; I don't hold it myself!"

Our own efforts may miss their mark because of a preoccupation with the errors of the Reformation. We are perhaps influenced by our theological texts which necessarily treat these questions extensively, or by older popular manuals which could not ignore heresies once widely embraced. Now these errors are not entirely extinct, especially in the small towns, rural districts, and among devotees of city Gospel tabernacles. But immense changes have occurred in the religious opinions of the American people. Giant inroads have been made into their tenets by Liberal Protestantism, skepticism and secularism. Nor are these transformations confined to metropolitan areas. I have met agnostics in Southern Oregon, unbelievers in Mississippi, and atheists on Canadian farms. Indeed, most of the non-Catholics I

have instructed have come from among the unchurched; and all signs point to the continued decline of the early Protestant tradition. We cannot ignore the Bible Protestant, but we meet much more frequently those involved in a twofold apostasy: they first left Rome and then abandoned Fundamental Protestantism.

JOHN T. McGINN, C.S.P.
The Homiletic and Pastoral Review

The "American Civil Liberties Union" last week issued an 80-page report described as dealing primarily with "the setback to liberal forces within the United States." Says the report:

"The optimism expressed by the union for some years in these annual reviews must today give way to a considerable measure of apparently justified skepticism concerning the immediate future of our democratic liberties as instruments of progress."

Among the "major unfavorable items representing a setback to civil liberties" the organization lists four lynchings, the acquitting at Greenville, S.C., of 28 persons accused of lynching, and the decision of the United States Supreme Court approving the use of public funds to transport pupils to Catholic schools.

The bracketing of the lynching cases with the Supreme Court decision on the bus law is an indication of the thinking not only of those who run the "American Civil Liberties Union" but of many who call themselves "liberals."

Catholic News New York

As a matter of history, the American tradition is a Christian tradition. Also, as a matter of history, we did not begin to worry, nor did we have reason to worry, about the future of our American institutions until we started to poison the Christian roots which alone give them their vitality. It is, then, a matter of common sense—a matter of survival to recover a vital Christian philosophy as a safeguard for the future. The aim of the Mediaeval Institute (founded at Notre Dame University) is to repossess ourselves completely of our Christian tradition and to express it in terms of modern problems.

JOHN J. CAVANAUGH, C.S.C. President of Notre Dame<sup>1</sup>)

## Fragments

A FTER twenty years of the fashionable novel of license, a reviewer of books remarks, we are back to the fashionable novel of rebuke. For superficial readers easily muddled by wit, the difficulty at first will be to tell the one from the other.

Americans are, so the *Nation* believes, consuming much more than their fair share of the world's food, but the distribution is so far from equitable within our own country that a flat prescription for voluntary retrenchment is hardly the answer to our run-away price problem.

Can Sir Stafford Cripps (or any one else) prevent women's skirts being longer? I don't think so.... Whatever the reason, I find no one bets on Sir Stafford winning this battle if he engages in it. You may plan peace and war, but women's clothes are like the weather—beyond the control of governments.

In the course of a Regional Conference of Spanish Speaking People, conducted at Los Angeles, Cal., Archbishop Robert E. Lucey, of San Antonio, Texas, reminded the delegates that some Christians find the social teaching of the Church very uncomfortable. "There are probably several reasons," he explained, "but I think they can be reduced to two—pride and greed. In the Mystical Body of Christ there are no minorities and this hurts the pride of the master race. In the Christian law of life all working people have a right to decent employment with fair wages and this is opposed to greed."

In spite of the General Conference on Trade and Labor, the present economic situation reminds a British writer of 1931, when "all nations tried to save themselves by violently protecting their home markets—a policy that led to the crash, to Hitler, and to war. Similarly today we are in danger of all trying to get into our National Socialist kennels and trying to save ourselves by barking at other people to keep out."

From the letter issued by the Auxiliary Archbishop of Bombay on the eve of India's Independence Day, August 15: "Sound patriotism is never narrow. It is not directed against foreign nations, but is easily reconciled with a universal love of mankind."

<sup>1)</sup> Responsible Leadership. The Notre Dame Alumnus, June, 1947, p. 18.

## THE SOCIAL APOSTOLATE

Theory --- Procedure --- Action

#### The War-Dead

THE tocsin of war is no longer heard. The powers of destruction have retreated from the battle field. Desolation and despair grip the inhabitants of once flourishing towns and cities. Gaunt ruins and remnants of great palaces and modest homes rear their darkened walls to heaven as grim witnesses of the havoc wrought by modern weapons of warfare.

But this is not all. There is even a sadder legacy left to the world as one of the most deplorable aftermaths of the terrible years of destruction. These are the countless dead that now lie buried in the battlefields of Europe as sad evidence of the hideous efficacy of modern weapons of death.

There is, however, also a brighter light shining forth from these scenes of blood and carnage. It is the undying hope of immortality in the hearts of mankind. The ceaseless efforts made by persons who have broken with the Christian Faith to "get into communication with their dead" recall to our own minds one of the fundamental tenets of our Faith. This tenet is phrased in the concluding words of the Apostles Creed: "I believe.... in the resurrection of the body and life everlasting." No; we will not be reconciled to the hideous thought that all ends when the living human body becomes a lifeless corpse. We want to see our dead again.

It has been stated on good authority that in New York City alone there are hundreds of thousands of spiritists and of men and women who believe that by having recourse to these false prophets they can communicate with those who after life's fitful fever have now passed into a new state of existence.

How consoling the Catholic belief voiced in our Apostles Creed. We believe in life everlasting. That hope no unsound philosophy, no blatant argumentation of the brawling blasphemer can take away from us. The Catholic holds to the words of blessed Job in the Old Law: "I know that my Redeemer liveth and that I shall see him on the last day." This our hope is laid up in our bosom.

A consoling thought this, especially in the month of November. Nature is dying and is preparing for the long sleep of winter. The leaves are falling and a pall of death seems to enshroud the earth. In these bleak November days there

comes to us the exhortation of Mother Church to pray for the dead. In the second Book of Machabees we read that, "It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." In consonance with this scriptural text Requiem Masses for the dead are celebrated in all churches throughout Christendom, especially in this month. On its second day, often spoken of in liturgical language as the Month of the Dead, we celebrate the Commemoration of All Souls. This observance, in turn, reminds us of one of the most consoling doctrines known to every Catholic; it is the teaching that concerns the Church Suffering. Our Faith tells us that there is a Church Triumphant in heaven. We looked up to that celestial abode on November first. But now the Church Militant is called upon to pray for the War Dead.

Often, unfortunately, young men in the flower of their sturdy manhood have become victims of the dreadful war. Thousands, aye, hundreds of thousands of them are numbered among the war dead. But inspired by faith and filled with hope Catholic parents will lovingly pray for their War Dead.

When a young man is cut down in the flower of youth on the field of honor or in discharge of duty towards his country and dies at peace with God, free from the guilt of serious or mortal sin, a promising life has indeed been destroyed. Nevertheless its possessor has secured the one, paramount object of his existence. He has rounded out his brief life's work, he has successfully achieved the one purpose of his creation. In a longer life, subject to stronger temptations, he might have forfeited his eternal destiny as a future inhabitant of the City of God.

Those near the battle lines have become familiar with a sad spectacle. The Red Cross workers are seen carrying a youth to his last resting-place. His companions in arms remark: "Too bad; he had the making of a fine soldier; his mother 'over there' is to be pitied; what will she do without him?"

But in the bright light of a sturdy faith, this sad scene takes on another meaning. It is true that the mother has suffered a grievous loss. From the standpoint of social economy a valuable and promising working-life has been abruptly cut off. If the parents be poor there is especially cause for

condolence. But is there not another side to the picture? Are not all of us, young and old, pilgrims hastening on to eternity? For all of us the journey of life, long or short, is beset with woes and tribulation. If we stumble, if we fall into mortal sin, if we die in that dread condition, there is no hope. That life has been an utter failure. Is it not infinitely better that such a soul should be saved to God for all eternity, rather than fall from its high estate into the depth of sin and degradation?

Our Holy Father prays not only for the mem-

bers of the Church Militant on earth but he offers many a Mass of Requiem for the souls of the Church Suffering in purgatory. The General Intention of the Apostleship of Prayer for the Month of November, 1947, is "The War Dead." In the light of the above considerations we shall find it easy and consoling to pray for the dead. For, "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."

FR. ALBERT MUNTSCH, S.J. St. Louis University

The Land

## First and Most Natural Estate of Society

THIS year's Semaine Sociale of Canada, conducted at Rimouski, Quebec, enjoyed the participation of the Apostolic Delegate, Most Rev. Ildebrando Antoniutti. In consonance with the object of the program, devoted to the discussion of Rural Life and Rural Problems, His Excellency in his address emphasized the nature of land, agriculture, and the salutary influence the cultivation of the soil and rural life exercise on men. Reading the Apostolic Delegate's words, there comes to mind the opinions on the subject expressed throughout the ages by the sages of all nations and the praise they have bestowed on cultivation of the land and their suspicion, and even condemnation of traders, whom Thomas Jefferson accused of having no country.

Msgr. Antoniutti stated:

"History shows that all the peoples have had pastoral origins and their happiness has always been in the country. Even today those who desire repose and refreshment go out from the city to the country. The city is the place of money and greed for temporal goods; it is the centre of passions and the arena of business; but it is in the country that there is true wealth, sure and permanent, it is the place of the most simple and the most noble aspirations, amid the charm of its mountains and the peace of its fields.

"There are those today who would industrialize the whole of life; there are attempts to industrialize agriculture; but the fact remains that earth and climate are not man-made. Agriculture is in the closest dependence on God who sends the rain and the favorable weather.

"Those engaged in agriculture are still the most solid guarantee of resistance to total industrialization which would mean only the dictatorship of capital, causing the exhaustion of life for the profits of the market."

Conscious of the unfortunate fact, which looms so large in the history of the past one-hundred

fifty years, that millions of men succumbed to the lure of the city or were forced by economic conditions, over which they had no control, to abandon the country-side, the speaker continued:

"Unfortunately, men have in large numbers gone away from the life of the land, and they have had their punishment. The cities are the objects of the most violent aggressions and the most tragic destruction. In all war it is the cities that suffer the most terrible disasters.

"There is no exaggeration in saying that the country is as a true mother to mankind, and the city is an unnatural mother; the country feeds and the city exploits; the country produces and the city consumes; the country vivifies and the city exhausts."

Let us add: Directly or indirectly. The natural wealth of our country has been exhausted to meet the conditions imposed on farmers, the owners of timber land and coal by finance capital. There is a good deal said about soil erosion due to the top-soil being washed away. The Chicago and Liverpool Grain Exchanges are far more responsible for the loss of soil fertility than the quasi owners of the land who were driven to neglect whenever the greed of financiers and traders gambled in grain.

Speaking to a people who foster traditions as a sacred heritage of a noble ancestry, Msgr. Antoninutti admonished his French Canadian audience:

"Remain ever attached to the land, the gift of God, the rampart of your religion, the guardian of virtue, the symbol of your history, the heritage of your ancestors and the pledge of social peace.

"The land is the reward of your labor, the fruit of your toil, the glory of your effort. It is the wealth of your country, the treasure of your family, the sustainer of your children. It is the source of your happiness here below, the sanctuary of your ancestors; it will be the place of your last rest."

Avoiding reference to a question which is not without political and economic significance, the disposition of the Displaced Persons, the Pope's representative in Canada mentioned a problem which has throughout the ages been a cause of discontent, colonization, and war. "There are countries," Msgr. Antoninutti reminded his audience, "where the smallest piece of ground is cul-

tivated; and there are other countries with immense regions still waiting for cultivation. A more equitable distribution of the land and its wealth would facilitate the solution of the acute problems which confront certain nations."

Let both Canada and our country ponder these words.

"Mercy Murder"

#### No Mere Fad-A Crime

SIDE from murders committed by physicians A and others experimenting with human guinea pigs in German concentration camps, euthanasia was practised in Germany under Nazi rule on an extended scale. It appears that at least all the feeble-minded and all criminal insane were exterminated. Statistics are not yet available, but we do know from information received from families, some of whose members were disposed of, that "mercy-killing" was practised extensively during the war. Whether any of the physicians, of the civil service or the army, who were recently sentenced by a military court at Nuremberg to hang, to prison for life, or to serve ten and twenty years at hard labor, are being punished for having practised "euthanasia," does not appear from the newspaper accounts. Should it be the case we would be face to face with the contradiction that one set of physicians was being punished by a court representing the allies for doing what physicians in our country and Great Britain advocate and practise even.

According to a report published in the *Ir*ish *Times*, of Dublin, a physician, "advocating euthanasia—the medical term for 'easy death'—for rare and unusual cases, in which there was unrelievable pain associated with the assured certainty of death," had told the annual meeting of the Voluntary Euthanasia Legislation Society in London that he was not ashamed to say that he had taken the life of a patient. Moreover, the report further asserts Dr. Barton had said that "one argument against euthanasia was that there was always relief in drugs.... Dr. C. Killick Millard, the secretary, said one of the great stumbling blocks was the so-called religious objection to voluntary euthanasia."

What has been quoted gave the Irish Rosary, its editors are Black Friars, an opportunity to point out to readers the fundamental error of

which those, who promote euthanasia, are guilty. "But while Dr. Barton said," the Catholic monthly declares, "that one argument against euthanasia was that there was always relief in drugs, Dr. Barton did not add that it is a crime against God and against God's moral law to arrogate to oneself the right to put an end to one's own life or to the life of another. For this is a right which belongs exclusively to God or to the community under God. And one sees in the current criminal state of world politics what catastrophic crime comes from claiming for oneself that right to put an end to human life which belongs to God alone. To do so is murder. And neither for sympathy, nor for patriotism, nor for nationalism, nor for any ism whatsoever, can one arrogate to oneself the right to break God's Commandment against directly destroying a human life. To directly destroy the life of anyone suffering from an incurable disease is murder.

"Men who are sentimental without being moral call murder of that kind—euthanasia—a weak, wobbly and characterless word for camouflaging the crime of murder. And this weak, wobbly and cowardly word camouflages a weak, wobbly and characterless mentality. It camouflages the mentality that shrinks from Christian morality. For Christian morality insists (a) that God is our Creator, Master and Ruler, the author of our life and being and of all we have and are; and (b) that while God has given us dominion over animal, vegetative and mineral life, He has reserved to Himself dominion over human life. And therefore 'Thou shall not kill' thyself or kill any human being. It is Christian morality that God prohibits a man from putting an end to the life He has given him, and prohibits him from permitting others to do so. Even if death is sure to happen within a day or two, one must not directly hasten its happening. To kill oneself or to permit others to do so is in short utterly immoral. It is the arrogating to oneself what God has reserved to

Himself and is the crime and sin of murder. According to *The Irish Times*, Dr. Millard spoke of this as a *so-called* religious objection. If Dr. Millard said so—he is evidently much less informed than he imagines."

Thus the Irish Rosary. We have on a former occasion quoted the prediction expressed a hundred years ago by the great Austrian dramatist Grillparzer that the path of modern education would lead from humanitarianism through nationalism to beastialism. We have lived to see men reach the end of this road. Frederick William Weber, a physician, who had the courage to express his firm belief in God and Christian morals in his poems at a time when in continental Europe every intellectual was presumed to be at least an agnostic, if not an atheist, spoke of mankind, influenced by the doctrines of materialism-Feuerbach, Moleschot, Büchner, and Darwin's German interpreter Haeckel—as zigzagging back to the bestiality of his alleged forebears in the

animal world. The last thirty years have undoubtedly carried us far in this direction.

What your scientific, or sentimental and emotional proponents and promoters of "mercy killing" overlook is the danger they court by popularizing the thought that it may, under certain circumstances, be desirable and right, to kill incurables or those suffering what some may believe needless pain. Let down certain barriers and you open the field to blind selfishness, greed, and every other passion man is capable of. The "thou shalt not" is one of the strongest foundation stones of civilization and culture. A strong defense of human rights, which neither science, the State, or a majority, expressing the "general will," may offend against with impunity. To this fact the customs of both primitive and highly civilized peoples testify. The German people were perhaps the best educated of the present era; this did not prevent them, however, from falling to the depth they reached under Hitler.

New Rural Problem

#### Accidents on Farms Costly

SINCE the introduction of power-driven machines into agriculture, farming is by no means so safe an occupation as it would appear to be. The number of accidents on farms is, in fact, high. One farm person was injured during the last quarter of 1946, for every twenty-eight farms included in a sample survey made by the Bureau of Agricultural Economics.

The survey was carried out in January 1947, and covered about 15,000 farms in 814 counties. The sample chosen was designed to obtain figures representative of the entire Nation. Although subject to later revision, the figures thus obtained are the most complete yet available on farm accidents.

The accidents reported included all injuries to

persons living or working on farms included in the survey, counting injuries both on and off the farm. Medical, dental and hospital expenses resulting from these accidents amounted to a little more than \$40 per person injured. The time lost from usual activities (work for adults and school or play for children) was reported to be about three weeks per farm person injured.

"If the farms in the survey were typical of the entire country," the Agricultural Situation remarks, "the results would indicate that from October through December there were roughly 210,000 accidents that injured people living or working on farms; that the injuries cost a total of \$8,750,000 for medical, dental and hospital expenses; and that the time lost from usual activities totaled 41/2 million days."

Jefferson, when he gave to the United States a political philosophy, rightly built that philosophy upon the two principles of human liberty and human equality. These principles he should have deduced from dogmatic religion. Instead he adopted them as sentiments and built his philosophy upon a denial of dogmatic religion. This is the American heresy. America is an example of how the principles of liberty and equality, un-

regulated by religious authority, which can adjust their competing claims, may destroy a state. For it was inevitable that, since he had not reason to compel assent, each man would restate these principles as it suited his convenience.

CHRISTOPHER HOLLIS<sup>1</sup>)

<sup>1)</sup> The American Heresy. London, Sheed & Ward, 1927, p. 9.

## SOCIAL REVIEW

#### Catholic Social Action

STUDENTS from Austria, Germany, France and the U.S.A. were among the eighty seminarians who attended the opening of the Young Christian Workers third annual Study Week for Seminarists at Loyola Hall, Rainhill, near Liverpool, early in September.

Cardinal Griffin, London, in a message expressing his pleasure at the holding of a further study course on the Y.C.W. for Seminarists, stated: "I feel that the more students inform themselves on the aims and principles of the Y.C.W. Movement the greater will be the success of their own apostolate among the workers."

IN Bologna, for centuries famous as a seat of learning, Catholic Action Youth conducted a Congress early in September. Mass was celebrated by Cardinal Rocca di Corneliano in the Hippodrome, filled with a vast throng of Catholic youths. Delegates from Britain and Spain attended the Congress.

Carlo Caretto, international President of Catholic Action Youth, stated the movement has won ground among the intellectuals but lost ground among the masses. Catholic youth has two missions, he said, "to evangelize the people and to recall the young to religion." "If there is liberty not to go to church," he pointed out, "we also want freedom for those who want to go there."

EARLY in September St. Joan's Social and Political Alliance held its first International Conference since the war, at Brussels, on September 3, 4 and 5. Meetings were held at "Carrefour," the hostel of the Auxiliaries Laiques des Missions, where delegates stayed and where they met Abbé Boland, Founder of the Society of the Lay Auxiliaries of the Missions.

The following countries were represented: Australia—Victoria and New South Wales, Belgium, Brazil, France, Germany, Great Britain, and Switzerland. Messages were received from several other countries whose representatives were unable to make the journey.

A new Constitution was drafted, and resolutions concerning Human Rights, Political Rights, Economic Rights, Education, Marriage and the Equal Moral Standard were passed.

MORE than ten-thousand members of the Flemish section of Belgium's League of Catholic Workingmen held a one-day Congress in Brussels late in the summer. Many of them came from outside the city and filled St. Gudula's Cathedral which had been emptied of its benches

to accommodate the huge crowd anxious to participate in the high mass.

The workmen put up a special stage in one of Brussels' large parks and presented a one-hour drama on the life of the modern working man. It showed that the deplorable conditions under which he must live make him an easy prey to Communist propagandists.

Before the play Cardinal Van Roey read a letter from the Holy See in which His Holiness praised the activities of the Catholic Workmen's League and rejoiced in the efforts of laborers "outside their professional field to assure the penetration of Christian principles into laboring groups."

A T best, the average labor union in the United States may be classified as "neutral." The Confederation of Catholic Workers of Canada on the other hand accords fully with the precepts of the Church regarding the organization of Catholic workers and employers in vocational groups thoroughly Catholic in spirit.

The organization is at present composed of fifteen federations with 57,376 members, while 12,800 individuals are directly affiliated with the Confederation which increased the number of members by 7,216 in the last fiscal year. Four hundred delegates attended the Twenty-sixth Annual Congress, conducted at St. Hyacinth, Quebec, in September.

CATHOLIC members of the American Psychological Association held a special meeting Sept. 11, at Mercy college, Detroit, to plan the organization of a society of Catholic psychologists. One hundred nine prospective members attended the luncheon and the meeting. They came from sixty educational institutions, from industry, federal agencies and Catholic charities.

Following the decision to form an organization, Fr. William C. Bier, S.J., of the Catholic University, was elected Chairman of a committee to outline objectives and write a constitution.

A COMMISSION of the Union of South Africa, instructed to consider the Urban Laws Act, was approached by the Bishops of the country with the plea to grant the Natives certain rights now denied them, when residents of urban areas.

"In the past," say the Bishops, "the basic principle was that the town was the private and exclusive property of the European, and the native was a transient with no right to any stake in the town or claim on the urban community. With the industrialization of the urban areas the native has became part of the urban community, essential

to the maintenance and economic stability of urban society.

"The Church does not condemn social distinctions among men, but whatever the distinctions may be all men have the right to life, liberty, the pursuit of happiness, opportunities for such things as worship, education, decent living, wholesome recreation, self-development along humane and cultural lines with a full recognition of human dignity."

#### Adult Education

A PLEA for organized adult education in Ireland was made by T. J. McElligott, M.A., in a paper read at the National Rural Week in St. Macartan's Seminary, Monaghan. "Only in adult schools," he said, "can the essential core of our Gaelic civilization, kept in close contact with the land, be built into assured and enduring strength. It is from the land we have drawn whatever of nobility, greatness and strength remains in us. It is to the land we must turn if we are to give our youth an appreciation of manual as well as mental work and a realization that they can lead as full a life in this country as in those countries whose only attraction is often that of gold."

Mr. McElligott said that for many of Ireland's young people who would be unable to devote a whole year or more to studying in one of the country's agricultural colleges, a five-month winter course had obvious advantages. He quoted the words of a former Danish Minister to the effect that a population aiming at farming with success is in greater need of education than a manufacturing population.

#### Planning and the World Food Crisis

THE World Food Council has come into being 1 at the time of a serious world wide food crisis. The fifty-four nations at the Geneva Conference of F.A.O. have delegated to a body consisting of eighteen producer and consumer nations the power to assess requirements and to allocate supplies. An Australian, Viscount Bruce of Melbourne, is the non-voting chairman. But the Council is not as was first contemplated, a supra-national administrative and trading body. The World Food Council has drastically changed the character of F.A.O. It is no longer merely a fact-finding and advisory agency. Decisions taken by the Council —they require unanimity— will carry the sanctions of the contracting Governments represented upon it, and will have the weight of instructions to the remaining Governments. The Council will take over the functions of the International Emergency Food Council, which has been allocating

commodities for the past year, and it will also promote the supply of fertilizers, tractors and seeds. Its long-term price-stabilization functions—operating through buffer stocks, famine reserves and glut-supplies at cut-prices—will have to wait until-the world-wide food crisis is resolved.

The circumstances in which it comes into existence are very different from those foreseen by the Preparatory Commission which, last December, recommended its creation. It was envisaging a record harvest in which prices would slump and threaten ruin for farmers. Instead, the disastrous blizzards of last winter, the floods of the spring and the drought of the summer have left Europe short by 9,000,000 tons of foodstuffs required to maintain even the semi-starvation rations of last winter. The maize crop in the Western Hemisphere has failed; wheat-rust has wrought incalculable havoc to the crops of India; the rice harvest of South-East Asia is sorely deficient, and parts of South Africa have suffered extended droughts.

#### Nationalization

CONTRARY to expectations, the British Trades Union Congress rejected, by 4,857,000 votes to 2,360,000, a resolution put forward by the Foundry Workers' Union calling on the Government to give "urgent attention" to nationalizing the steel industry.

It was announced from the platform that the Minister of Supply had given an assurance that proposals would be brought forward in the life-time of the present Parliament for "the transfer of the appropriate sections of the industry to public ownership"; and on this basis it was left.

ACCORDING to an announcement by the Minister of Mecklenburg—a German state, in the Russian zone—picture shows will be nationalized. The ordinance declares:

"Although the owners of movie-theatres were not members of the nazi party, they put their show houses at the disposal of the Nazis for propagandistic purposes. In consequence they became national-socialistic propagandists and at that for the sake of profit. Therefore, these are subject to confiscation."

#### Co-operation

THE Arizona State Federation of Labor voted to support the cooperative movement and set up committees in each local to study ways -and means of furthering it.

The annual convention of the federation adopted a formal resolution declaring the co-operative movement to be the only practical method in sight which will bring a "semblance of democracy to our economic order."

#### Taxing Parish Entertainments

FRANCE has for two hundred years fostered anti-clericalism and her courts have all too frequently revealed anti-clerical tendencies. Recently however, Courts in the Vendée area dismissed charges brought against a group of priests accused by the Minister of Finance of refusing to pay entertainment tax on events held in aid of their schools. The Court proceedings, which attracted 20,000 people to the town of La Rochesur-Yon, acknowledged that for private schools, i.e., Catholic schools, their work was made difficult these times by the economic situation.

It was held that it is natural for priests in charge of parishes to organize concerts and other entertainments to obtain funds for these schools and that such entertainments cannot be classed as commercial enterprises. The courts upheld the priests in their refusal to pay entertainment taxes.

#### Women Gainfully Employed

THE campaign for more women in industry was a mistake and would not prove to be for the ultimate benefit of the country, said Bishop Ellis of Nottingham, addressing the Nottingham Diocesan branch of the C.W.L. at their annual meeting. "At the moment," said Bishop Ellis, "Britain is passing through a crisis almost as serious as that of 1939 and as a result there is a certain amount of panic legislation which, although the best intentions may be behind it, is likely to prove—as so many short cuts do—the longest way home in the end.

"One of these short cuts which affects you," he told the women, "is this question of women in industry. More and more of you are being asked to enter industry. ... The health and happiness of any country—and Britain particularly—is founded upon sound family life, and there can be no sound family life unless women are left in their rightful place at home."

#### The Native Problem in So. Africa

BOTH the Dutch and the British have in notorious fashion offended against justice and charity by their treatment of the natives of South Africa. The oppressed today are in a state of unrest, and the oppressors uncomfortable, to say the least. A communication addressed to the Southern Cross, of Cape Town, by Fr. J. Le Bars, O.M.I., presents merely a part of the natives' complaints in the shape of four questions:

(1) How can 75 per cent of the African population

of this country be expected to live happily on less than 25 per cent of the soil?

- (2) If the findings of the recent investigations on soil erosion (with the help of an American expert) are true, whose fault is it that the position of the rural African is hopeless? Is it the fault of the African, or is it the fault of the Europeans who attracted and lured African man-power to industries, factories and mines, and both the African man- and woman-power to domestic service?
- (3) Are we to disbelieve all public reports in public papers all over South Africa to the effect that the African population, rural as well as urban, is hopelessly underfed?
- (4) Why do domestic servants accept their meagre salaries rather than live "happily" in their homes by tilling the soil?

#### Corporation Payroll

IN the first six months of 1947 the wage and salary bill of the iron and steel industry proper totaled \$958, 573,000, almost as large an amount as the total payroll in the entire year 1940, when approximately \$960,779,00 was paid to employees. In the first half of last year wages and salaries totaled about \$690,000,000 because of lost time on account of strikes.

Contributing to the rise in 1947 first half payrolls were the wage increases granted the steelworkers, effective April 1, 1947. These increases are reflected in the April wage total of \$136,328,000 for the industry's wage earners, which compared with the March total of \$120,737,000.

#### Utilization of Straw

STRAW, our most important crop-residue, is now going into wider uses for industrial purposes. Recent years have seen a notable expansion in use of processed straw, mostly for making straw board, cigarette papers and for producing high quality writing paper. Our production of small-grain straw in 1945 is estimated at more than 134 million tons. This was about 25 per cent above the 1935-44 average, reflecting the large production of small-grain crops. Of the total straw, 57 per cent was estimated to be recoverable for farm use or for sale; 43 per cent was left in fields, as stubble, and chaff, and short straw from combines.

In other countries, the straw of small grain crops long has been put to many helpful uses. It is used in making brick, thatching roofs, as a substitute for twine, for making mats, bags and wearing apparel, for fuel, and for many other household uses. Everywhere, of course, it is widely used for feed and bedding for livestock.

## HISTORICAL STUDIES AND NOTES

## THE INDIANS OF NORTH AMERICA

By the

REV. FRANCIS PIERZ, Catholic Missionary

Translated from the German by Fr. EUGENE HAGEDORN, O.F.M.

VII.

CHAPTER VI.

The Conversion of Part of the Indians of North America to the Catholic Faith

WO hundred years ago, after the devoted Jesuit Fathers had already converted several Indian tribes and kingdoms of infidel nations to Christianity, they directed their attention to the Indian dwelling in the northwestern parts of North America, and sought to spread the Catholic Faith among them. Already between the years 1660 and 1670, the Jesuit rectories of Canada sent several pious Fathers (Menard and Allouez) to convert the pagans in the missions of Lake Superior (Upper Lake). Among them was before all James Marquette, who distinguished himself by zeal for souls and by his extraordinary activity. His name is gloriously honored even today and lives on in a wonderful tradition both among the whites and among the red men. Tradition, gen4 erally known, has faithfully preserved to history his holy life and his wonderful death. Because our limited space does not permit us to give a complete biography of this true apostle of our Indians, we shall quote merely a summary of his missions and his happy demise, for the purpose of encouraging friends of the missions.

About 1660 (?), Pere Marquette came from Canada in company with a large number of French traders, who settled in old Mackinac and the Soo. Thence he went to Lake Superior and finally to Michilimackinac (St. Ignace, Mich.). There the French fortified their first houses and the chapel with a palisade against a possible invasion by hostile savages. Hence, the Indians called the place Mitchikan i.e. Fence, whence the somewhat corrupted name Michigan was given to the lake and the State.

The zealous Padre made frequent missionary excursions with blessed results. He preached and administered Baptism to numerous pagans, among

whom he founded a mission at Pointe St. Ignace, a second one in Green Bay, a third one at Lacroix (Cross Village), where he planted a big cross (?). A fourth mission was founded by him in St. Joseph. These are all in a flourishing condition, even at the present day (1855).

The zeal for souls urged Father Marquette to penetrate to the banks of the Mississippi as far as St. Paul and St. Antoine (Falls of St. Anthony, Minneapolis) (?) for the sake of leading more souls to the sheepfold of Christ. The good Jesuit spent only the winter season at the mission residence of Michilimackinac (St. Ignace). Every summer this ardent apostle made missionary trips for the purpose of fortifying his new Christians and for the conversion of the pagans, until the Lord called him to eternal rest and his heavenly reward.

Death of Father James Marquette A. D. 1675

From the general and wide-spread tradition known at Mackinac and vicinity, and from written records, it is reliably known to me that the Rev. Father Marquette died on a missionary trip on the shore of Lake Michigan and the River named after him, Marquette River, (near Ludington, Mich.—Transl.) on May 8, 1675, in the following remarkable manner:

After the noon-day meal on above date, the Padre declared that this would be the last day of his life and that he would pass away in the coming night. His astonished companions asked him: "Rev. Father, why do you want to die, since you are not ill?" They received the reply: "Because the Lord is calling me. Just come with me that I may show you the spot, where tomorrow you shall bury me." He led them to a beautiful layer of white sand on the river bank, where it empties into the lake, saying: "Here my body shall rest." It was represented to him that this place was not suitable for his interment, since an inundation might wash the sand together with his body into the nearby lake. With an earnest mien he assured them that the river would never carry his body into the lake.

The pious missionary retired into his tent and spent the day in prayer until evening, when a fever befell him, in consequence of which he peacefully slept in the Lord during the night. The remains were interred according to his instructions. After that his companions, quite dismayed, returned to Mackinac with the mournful message

of the Father's demise. Filled with terror and grief, his parishioners fitted out a large merchantman (in 1675) (?) to obtain the remains of their beloved departed pastor of souls, for the purpose of interring them with all possible solemnity, in the chapel at Mackinac (?) (Michilimackinac, then St. Ignace). But how surprised were the members of the party, when they reached the bank of the river, which meanwhile had changed its course by many fathoms and left the old river bed dry. Still greater was their shock when they could no longer find the grave with the body, which but a few days ago (?) they themselves had interred, although they knew the spot approximately. Contenting themselves with planting a cross near the spot, they left, trusting that in God's Providence the words of the Father would be fulfilled. No Catholic traveller passed the spot without kneeling before that cross to say a prayer. The cross stood there for so long a time that there are people still living at Mackinac, who can testify to having recited a prayer before it.

The Rev. Gabriel Richard, when pastor at Detroit, well versed in above true history, once upon a time, with some Canadians, journeyed to that spot in order to search for the bones of that blessed deceased Father. Although he spent several days there, he could not induce his people to put their hands to work to search for the grave. Taking this as a sign of God's Providence, Fr. Richard left without achieving his purpose. On my missionary trips, I have often camped on the spot. I clearly recognized the old river channel, which, in the course of time, has been pretty well covered with sand by the lake storms. I never gave a thought to searching for the remains of the blessed Father and to disturb the grave he had selected. I have, however, advised the Jesuits to erect a chapel and to found a mission there, because a village of white immigrants has been formed in the vicinity. Whether they did so or will do so, I do not know. I had a branch mission of baptized Indians there.

Renewed Attempts of the Jesuit Fathers to Convert the Indians. The Glorious Martyrdom of Several Jesuits.

After the wonderful death of Father Marquette, the Jesuits sent some other missionaries to Mackinac (Michilimackinac) as appears from the local parish records and also to other regions, both to continue the missions already begun and

to attempt new conversions among the savage Indians, of which I found many traditions and some remarkable traces of the Fathers' mission work, on my journeys among the Ottawas and Chippewas.

Those servants of God, zealous for souls, came to Sault Ste. Marie [in 1668]. There they erected an Indian mission and traversed the east shore of Lake Superior as far as the northern shore of Grand Portage and probably farther up into the Indian deserts, in order to search out the savage dwellers of the forests, to whom they preached the holy Gospel and whom they received by baptism into the sheepfold of Christ. Some of the Jesuits were even found worthy there to win a martyr's crown.

When in the year 1838, I made a missionary trip with eight neophytes from Grand Portage to Fort Williams on Lake Superior, for the purpose of converting pagan Indians, my companions narrated to me, when we were approaching a white rocky island, an important story, which in that place was known to all. They told me: In olden times, about one hundred years ago [about 1754?], many Indians resided here, who lived by trout fishing. Then came a blackrobe (Jesuit, a priest) to preach religion; but a drunken Indian shot him, to the regret of all the rest. When the priest had died, the island was so shaken by an earthquake that all fled in dismay in their canoes and ever since no one wants to settle on this island. I declared to them that I wished to spend the night there, although the sun was still high in the horizon. I immediately cast out my fishhooks, to learn where fishing was good, and, to the surprise of all, I had, in a few minutes, caught two gigantic trout, which furnished us with sufficient food for the whole trip.

The Rocky island is small, not far from the mainland, with few bushes and covered with so much white moss, that when I wrapt myself in my blanket and laid down to sleep, I rested as on a soft featherbed. The French call that land La Point aux Père, (Padre's Point) the Indians, however, Meateokwanviemines (Black-robe Island).—The same Indian told me another story of those times, just as interesting, when two missionaries, one young Jesuit and a gray-haired Padre, were seized and killed by a band of bad Indians farther to the north in the land of the savages. Amid the singing of the psalms they shed their blood. To the present day they show to wanderers a rocky wall, colored with blood,

as proof of the truth of the story and the touching memory of their glorious martyrdom, which they endured for spreading the faith of Christ and to the glory of their holy Order.

On this island I spent a sleepless night despite my comfortable position, while resting under the beautiful open sky. I roamed in spirit, with heartfelt emotion and with tearful eyes, over the old histories of the holy missionaries, who for the conquest of the Kingdom of Christ, for their own salvation and for that of their neighbor, joyously and courageously sacrificed blood and life, in order to attain the desired goal, the splendid crown of martyrdom. Here is a holy place, I thought, to myself, which has been glorified by the blood of a foreign missioner, shed by the hand of a wicked barbarian. Here he so beautifully ended his apostolic labors, so that he surely obtained a magnificent glory in heaven. And I, his unworthy successor, lie here calm and secure in the midst of my children begotten in Christ, like a shepherd among his meek lambkins. I recommended myself to the grace of Christ and to the favor of His virginal Mother Mary, and to the loyal protection of my guardian angel and to the intercession of all holy missionaries in Heaven, especially of the Padre, who died a holy death on this island.—Much encouraged, I continued my journey on the following day, to Fort Williams [Canada] and the Lord abundantly bestowed His mercies on the poor savages, so that, after a few sermons I had the consolation of receiving from 150 pagans the consent to embrace our holy religion. All of these, after due instructions, received holy Baptism. For this, much credit is due to the good example and the exhortations of my good companions.

The Ruin of the Indian Missions as a Result of the Dissolution of the Jesuit Order.

After the general dissolution of the Jesuit Order, in 1773, also their exceedingly meritorious missionary labors on Lake Michigan and Lake Superior were made difficult and the missions began to decay. For the poor Jesuit Fathers could no longer support their expensive foreign Indian missions. Hence, they had to confine their work to the well regulated parishes in Canada, the local income from which supplied their sustenance.

Thereafter, part of the Indians, abandoned by their missioners and deprived of public divine worship, soon lapsed into unbelief and idolatry. When the discouraged ex-sons of Loyola learned of the sad lot of their forsaken children in the forests, they sent an old missionary [Du Jaunay] to Lacroix, Michigan [or L'Arbre Croche] who again gathered around him the rest of the faithful, to preserve for them the consolations of religion.

Alas, in a few years, the good shepherd of souls was exhausted and compelled by infirmity and illness to retire to Montreal. But solicitous for his flock, he requested the Catholic Indians to accompany him to Montreal where they were presented with a beautiful island for a perpetual settlement. On this island the augmented number lived under the guidance of several priests even to the present day. (A. D. 1855) piously and peacefully.

An old and trustworthy Indian, whom I had converted and baptized, told me this history and said that he himself had seen and known the last blackrobe (Jesuit Father Du Jaunay) probably about 1760, [1763] but could not recall his name.

Since that time the Ottawas and Chippewas saw no Catholic priest for more than fifty years. Therefore, they preserved nothing of the Catholic faith save only the good tradition about the French Jesuits, whom they called Mekateokwiniwieg (black robes), as they still call all priests at the present day. That all these are true messengers of Heaven, who in the name of God, preach the True Faith, is attested by the proverb preserved among them: Wewitegoji anawiewin gwaiakosing ijitwawin, i.e., "The French faith is the true Religion." Only for this reason they readily receive those missionaries and value the faith of those who come to them vested in the black cassock and speaking the French language. For this reason they do not at all wish to listen to Protestant ministers, because they appear among them in civilian clothes speaking English and without the symbol of the Jesuit Catholic religion. For this reason too, the Protestants, despite all their efforts, their presents, and their waste of money, cannot show any regular and continuous mission among the Ottawa and Chippewa nation, while we Catholic missionaries enjoy the most flourishing missions among them.

(To be continued)

Those who do not look upon themselves as a link connecting the past with the future do not perform their duty to the world.

DANIEL WEBSTER

#### CV's Conference on Ideals of Peace

A N interesting episode in the history of the Central Verein was referred to by Most Rev. James A. Griffin, in the sermon delivered from the pulpit of his Cathedral in Illinois' capital city on the occasion of this year's convention of the Cath. Union of the state mentioned.

"In June, 1926," the Bishop reminded his audience, "the organization sponsored the first major American Catholic demonstration in the interest of international conciliation during its Convention meeting here in Springfield, Illinois, after the Chicago Eucharistic Congress. Wreaths were laid at the tomb of Abraham Lincoln, with two Cardinals present, Faulhaber of Munich and Piffl of Vienna, and Monsignor Seipel, twice Prime Minister of Austria, with a score of Bishops and other ecclesiastical dignitaries from various countries in Europe. I celebrated the Pontifical Mass and preached at the Sunday morning service, June 27, and was present for the mass meeting in the Armory on Sunday afternoon."

The visit paid by the Cardinals, Bishops, and a vast number of delegates to the tomb of Lincoln, had been arranged for the afternoon of Saturday, June 25, 1926. At night the "Conference on Ideals of Peace" was conducted in the Gold Room of Hotel Lincoln. All of the prelates referred to by the Bishop of Springfield addressed the meeting, which left a deep impression on the audience. Most Rev. Bishop Griffin delivered the concluding address. We believe him to have spoken the following words, found in the article devoted to "The First American Catholic Conference on Ideals of Peace," published in Social Justice Review:1) "Ours is the first duty and distinguished privilege to labor for the realization of Peace of the Eucharistic King, without which individuals and nations will have no Peace."

## Collectanea

A NON-CATHOLIC historian writes us: "I have obtained a copy of (Fr.) Albert Kleber's 'Ferdinand, Indiana, 1840–1940.' I am certain that you know this publication. Do you agree with me that this book, with a modest sub-title, 'A bit of Cultural History,' represents a very thorough and most informative history of a small community? There are the usual anecdotes which abound

in parish histories, but they are not naively abundant."

We quite agree with the author of this statement. Fr. Kleber's monograph is indeed more than an ordinary parish history. He presents a picture of the people and the times, an interesting panorama in miniature of a Catholic pioneer community. The history of Teutopolis, by the way, written at the time of its centennial by Rev. Eugene Hagedorn, O.F.M., is a book of like interest and value.

Founded in 1866, the school of St. Paul's Parish at Highland, Illinois, is said, in the brochure published on the occasion of the celebration, in 1944, of the congregation's centennial, to have been attended by ninety children in the following year. According to Father Reiter's, S.J., directory of the German priests in our country in 1869, there were 160 children in the school at that time. They were taught not only by School Sisters of Notre Dame, but there was also a lay teacher as was customary in many German parishes in the early days. In fact, the very page which furnishes the statistics for the Highland parish, records six other parochial schools, all of them taught by lay teachers. On the very next page of the book, 147, there are eight parochial schools listed and in all of them lay teachers were to be found. In two of the parishes they taught together with School Sisters of Notre Dame. Frequently the male teacher taught at least the older boys and in addition acted as organist of the church.

In the Tenth Yearbook of the Pennsylvania German Folklore Society, only recently from the press, we find recorded:

"Sadie Umbles Brown, of Canton, Ohio, formerly of Robesonia. Mrs. Brown was a colored girl, educated in the schools of Robesonia. While living in Berks she learned to sing the dialect folksongs. Later she became a concert soloist in New York and through the Middle West. Whenever she returned to Pennsylvania she renewed her interest in the dialect. A few weeks before her death she sang *Die Wunnernaas* program WEEU, Reading."

Negroes, born or raised in a German community in our country, not infrequently speak high-German. A German hotelkeeper at Louisville, Kentucky, employed colored families whose children spoke low-German, their masters' native tongue. Mrs. Brown's case appears unique because she put Pennsylvania Dutch airs on the air!

<sup>1)</sup> Vol. 19, July, 1926, p. 130-31.

## THE C. V. AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either Social Justice Review or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

> Central Bureau of the Central Verein 3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in Social Justice Review should be in the hands to the editors not later than the 18th of the month preceding publica-

#### Our New Spiritual Protector

IN token of his kindly interest in the Bureau, Most Rev. Joseph E. Ritter, not long after his installation as Archbishop of St. Louis, addressed a note to its Director, assuring him of his approval of our institution. Animated by the same spirit His Excellency readily granted the request, to accept the office of Spiritual Protector of the Central Verein, addressed to him by the Very Rev. Monsignori Anthony T. Strauss and Rudolph B. Schuler, who, together with the Director of the Bureau, had been instructed by the Chicago Convention to request Archbishop Ritter to thus honor our organization.

Most Rev. Archbishop Ritter was most congenial and readily consented to grant the wish of the officers and members of the CV. He spoke both understandingly and approvingly of our organization's history and efforts. It now behooves our members to prove themselves worthy of His Excellency's confidence.

#### A Christmas Package for the Starving

N possession of knowledge which has come to him I from living in Germany for over eighteen months, holding so important an office as that of Apostolic Visitator and an intermediary between the American Military Government and the Hierarchy of Germany, Most Rev. Aloysius J. Muench is convinced of the need of keeping before the eyes of American Catholics the serious food shortage, to which the German people will be exposed in the coming Winter. A large part of Central Europe, including Germany, has suffered a serious drought which has reached even into Switzerland, with

disastrous results to the potato crops. Other factors have added to the existing shortage of food: lack of man power, of fertilizers, farm machinery and implements. It is folly to say, let them help themselves, while conditions of this kind exist. To make matters worse, as far as the health of the people is concerned, housing conditions are not greatly improved, while the lack of clothing is making itself felt more and more, because what people may have possessed a few years ago is by this time worn out. And so are the people.

On the other hand, to receive a food package revives hope and proves that Christian charity stretches out its hands across the ocean to relieve the misery of widows, orphans, and helpless old people. \$10.00 will pay for a CARE package, containing 22 pounds of nourishing food. Mothers cry for joy when a gift package of this kind reaches them. The Central Bureau has many dozen addresses, including those of priests and Sisters, in need, to all of whom we would wish to send a CARE package for Christmas.

Among the letters, acknowledging receipt of CARE packages addressed to individuals who had been recommended to the Bureau by an American Chaplain in Germany, was one from the mother of a family who wrote, in English:

"Words are too poor to express my deep gratitude and my joy over the CARE package that you sent me. I thank you from the bottom of my heart for it. It came just at a time when I was completely desperate, since I did not know what to do without food. Now with your fine gift the world looks much better. And knowing that there are kind and helpful people who are interested in our needs gives such a wonderful feeling?"

The Chaplain who forwarded the letters to us added

a communication from which we quote:

"I am enclosing letters of gratitude from a few of the people whose names I had given you with the request to send them a CARE package. I too appreciate deeply your wonderful work of real Christian charity. I know all these people well, and know how much they deserve any kind of support."

Repeatedly the opinion is expressed: "The people over there seem to rely on us to feed them. Let them help themselves!" Aside from many other considerations, the drought of the past summer has left large parts of Europe in a worse shape, as far as the food situation is concerned, than it was a year ago. Without knowing what use we might make of the information contained in his letter, a Benedictine, writing from Switzerland, on September 19 conveyed to us the following information on the subject:

"Although the middle of September is passed, it is still as hot as in midsummer. In a large part of Switzerland, and of Central Europe, the drought has created havoc. Cattle had to be killed, the milk rationed, prices are soaring. Here, where I am, close to the Alps, things are a little better. Consequently, we had to accept valuable cattle sent to us from the western part of Switzerland, but even with us rain is now badly needed."

Moreover, self-help is impossible to the Germans in many cases. The request of German fishermen to be permitted to fish on the high seas, as they did before the war, has been refused by the Allies. The food situation in Germany being what it is, with the cities and villages in the coastal regions crowded with refugees from the eastern Provinces, a regular supply of fish would prove a God-send to the people. For reasons the authorities have not divulged, German fishermen may not seek the high sea to help feed a starving people! Nevertheless they are expected to help themselves while factories are still being dismantled.

At least in Bavaria, the Government has found it necessary to reduce the hours of labor from 48 to 40 a week. "It was impossible for men," so a social worker writes us, "to continue to work hard while the food ration remained so low. Our power of resistance is exhausted. Eugene Kogon" (a well known Catholic sociologist of Germany), so the letter writer continues, "who was interned in a concentration camp, and who is now the Editor of the Frankfurter Hefte, has established the fact that our present food rations are lesser in quantity and nutritive value than those provided for the inmates of concentration camps from 1942 until 1943."

"The Bavarian Minister of Agriculture has declared, if help does not come from America, 50% of the population of Germany must starve to death. To make matters worse, the crops are very poor. We have not had so hot a summer as the present one in thirty-five years. There were fourteen rainless weeks, a most extraordinary

occurrence in our climate. In consequence, there is a dearth of potatoes and fodder. The meadows are seared and the leaves on the trees dried. A large part of the cattle, small in numbers, had to be slaughtered on account of the lack of fodder. Therefore, we look forward with great fear to the coming winter. There is not the slightest silver lining to the dark clouds in the sky to promise us relief."

Propaganda is rife in many sections of our country, circulated by those who through ignorance, downright malice, or selfishness, are intent on discrediting all authoritative reports of dire need in Europe, particularly in Germany. That those willing to help the needy to keep body and soul together during the coming Winter should send packages of food and clothing only to known or recommended individuals or institutions was the advice given by Rev. Victor Koch, C.P., in his address to the mass meeting conducted at the State Convention of the Central Society and NCWU of New Jersey in Union City, on September 20-21. Fr. Koch, who had spent the last twenty-five years in Germany, recently returned to America. Whenever in doubt, he suggested, donors should insist that those seeking aid obtain a recommendation from the local Catholic pastor in Germany.

The Central Bureau has from the beginning requested that those seeking aid who are unknown to us should be identified by their pastors before receiving consignments of food, or other materials. All persons or institutions receiving aid from the Bureau, or recommended to others for aid, are therefore either known to us or recommended by qualified persons.

## Most Rev. Bishop Muench Now in U. S.

DURING his brief stay in our country, Most Rev. Aloysius J. Muench, Bishop of Fargo, and Apostolic Visitator in Germany, will participate in the Bishops' Conference, held annually in Washington in November. Towards the end of the month His Excellency will address a meeting of the Catholic Rural Life Conference, to be conducted at Lafayette, Louisiana. Bishop Muench will return to Europe either soon after this

Conference, or early in December.

In his first interview after reaching American soil Bishop Muench stressed the need of assisting the people of Germany with food. Referring to the scarcity of foot-wear, the Bishop called attention to the fact that in particular the priests, who were forced out of Eastern Germany, were now virtually shoeless. The Bishop on his part has supplied members of the German clergy with no less than 3,770 food packages, up to the time of his leaving Germany. They were accepted by the priests in lieu of Mass stipends. As we have mentioned on a former occasion, priests are in a worse position than those Germans who have the means and are unscrupulous enough to buy food and clothing in the black market, a practice so immoral that priests may not resort to it.

#### Fifty Years of Devoted Service

A T a time when the taste of newspaper readers has been spoiled by a press which must out of financial necessity resort to every possible means to satisfy the demands of the masses, fifty years of service rendered a Catholic weekly is a long drawn out period of thankless struggle, effort and disappointment. It demands a heroic soul and a firm character to guide steadily and without faltering the fortunes of a paper, such as The Wanderer of St. Paul, through half a century.

Mr. Joseph Matt, K.S.G., on the 23rd of October was privileged to commemorate the fiftieth anniversary of his advent in the editorial rooms of the weekly he has so ably edited since the end of the nineteenth century. Endowed with fine qualities of mind and character, conscientiously devoted to the duties of his office, and an indefatigable worker, Mr. Joseph Matt reminds one of the sturdy master of a big ship which, on a long voyage, proceeds with all sails set, a beautiful sight in a calm sea, beneath the blue sky, the entire scene lit by bright sunlight. But the same Captain knows that some day in the course of his voyage the weather will change; the ship will be struck by squalls or by high winds, "blowing great guns." On such occasions he will don his oil skins and his sou'-wester, watch carefully his compass, and permit himself to be lashed even to the helm, in order that his good ship may ride out the storm unharmed and reach its home port safely.

In the fifty years of his editorship, Mr. Matt has seen some pleasant weather, but a good deal of the time he has had to battle the winds and waves of false opinions and evil tendencies. Yet he never faltered; he never once thought of deserting his post, realizing that the mission that is his is a providential one. He was never a compromiser, and no opportunist. He has deserved, therefore, the friendship of bishops, abbots, priests and laymen who realized his worth.

The Catholic Central Verein owes a great debt to his interest, foresight, and fortitude. He was one of the men who at a critical time did not give up the ship, but, on the contrary, charted a new course, which was definitely decided on at the Dubuque Convention in 1907. A member of the Committee on Social Action and for many years now its Chairman, Mr. Matt has exerted an influence on later developments of the organization, on the founding and promotion of the Central Bureau, which is difficult to estimate at its proper value. Since 1935 he has, moreover, been Chairman of the important Resolutions Committee of our annual conven-Thus all in all, as editor of two editions of The Wanderer, Chairman of the Committee on Social Action, Chairman of the Resolutions Committee, this venerable editor is today one of the outstanding members of our organization, whose mature judgment, founded in sound principles, has proven invaluable and will continue to do so for many years to come, we hope. It is needless to say that Mr. Matt has also rendered invaluable service to the Central Verein of Minnesota, one of the strongest Branches of the National Organization.

May the cause, which he has so faithfully served and fought for, continue to profit from his leadership for many years to come.

#### President Sattler Attends Two Important Meetings

S O extensive was the program of the Catholic Tri-State Congress, conducted at Grand Rapids, Michigan, under the patronage of Most Rev. Francis J. Haas, from September 12-17, that it is nigh impossible to enumerate even the lectures and conferences conducted over a five-day period.

On one day, Monday, September 15, the forenoon and the afternoon were devoted to lectures on three different themes: Industrial Relations, International Relations and Rural Life. The lectures on the latter subject began at nine-thirty in the morning and were continued throughout the day until towards evening. One of the speakers on this program was the President of the Central Verein, Mr. Albert J. Sattler; his subject was Credit Unions. On the same occasion a promoter of cooperation in various forms, known to our readers, Rev. Joseph Frommherz, of the Diocese of Toledo, Ohio, spoke on Christian Co-operatives.

As appears from the accounts of the convention of the CV of Minnesota, conducted at St. Paul, Mr. Sattler participated also in this occasion. He was greatly impressed by the spirit and firmly-knit fabric of the organization. Mr. Sattler addressed the Civic Demonstration on "The CV in the Present World Crisis." He spoke impressively on the position of the Central Bureau in the organization and the mission it performs.

On these occasions, at Grand Papids and St. Paul, Mr. Sattler spoke to appreciative audiences. Both the CV and the Bureau are undoubtedly the gainers thereby.

#### Are We Ready?

DURING the closing ceremony of this year's convention of the Carlette Try vention of the Catholic Union of Missouri, the organization's Spiritual Adviser, Rt. Rev. Msgr. Joseph A. Vogelweid, addressed to the Officers, who were being installed by him, the question the Holy Father directed to a vast audience on September 7, "Are we ready?"—that is, for Catholic Action! To this question the Auxiliary Bishop of Fargo, Most Rev. Leo F. Dworschak, has added the further query: "Are we willing?", namely, to meet the responsibility which these challenging times impose upon us. That, to use the Pope's words, "now is the time for action!" no one will deny, but all too many are not ready to reply in the affirmative, because they have neglected to heed the admonitions of the great Popes of the past fifty years, to concern themselves with the great questions of the age. Still others there are who lack the willingness to make use of their talents in a cause which promises no earthly reward. In the end, all will pay the penalty for this inexcusable delinquency.

A layman writing from Moulton, Texas, adds to renewal of his subscription the following statement:

"We enjoy to read this fine magazine. If more good books and magazines were printed and fully understood, there would be less evil in the world today. Both my wife and I are members of the Catholic State League of Texas."

#### Four State Conventions

#### New York

POLICY intended to vigorously defend the Catho-A lic educational system and promotion of its development on all levels—from the primary grades to the university—and the ideal of a united Catholic laity, working and giving good example under the direction of the clergy and the episcopate, was decided upon at the New York State Conference of the Central Verein and NCWU, which met in Troy on August 31-September 1. Most Rev. Edmund F. Gibbons, Bishop of Albany, presided at the Solemn Mass, celebrated in St. Lawrence Church on Sunday, and also addressed the delegates and guests assembled for the Conference Dinner in Hendrik Hudson Hotel, following the Mass. Bishop Gibbons referred to the pioneer services of the Central Verein in promoting the development of the parochial schools in our country; he stated that had it not been for the faith of the immigrant forefathers of members of both organizations, he doubted that we would have the system of parochial schools which we have in our country today. The Bishop of Albany called upon all to rally around the defense of rights to religious education, because "we will not have Catholics to debate from a Catholic viewpoint the many social and other problems in the future unless we keep and develop our parochial schools." Bishop Gibbons renewed the organization's Mandate for Catholic Action which had been conferred the first time in 1937.

Rev. Francis Froelich preached a forceful sermon at the High Mass; he emphasized the need of zealous Catholic lay men and women to cooperate in the charitable, educational and social reform work necessary to bring the world back to God's law and the reign of Christ. Other church services were the Eucharistic hour conducted in the church on Sunday evening, and the Requiem Mass on Monday morning. At the former service, Very Rev. George Ott, C.Ss.R., delivered an inspiring sermon on the saintly life and progress of the beatification process for the late Pope Pius X. Rev. Francis J. Buechler read the Solemn Requiem Mass for the deceased members of both organizations.

The message of State President Bernard Jansen was delivered at the Sunday morning joint session of the men and women. He reviewed the work of the past year, and recommended as a program for the current year: The support of European relief, the rehabilitation of benevolent societies, establishment of new parish credit unions, promotion of the organization's "Digest," greater support to the Central Bureau and Social Justice Review, careful study of the papal pronouncements, promotion of Regional Conferences, increase of society and associate memberships, encouragement of youth activity, cooperation with the State Legislative Committee, and completion of the Golden Jubilee Fund.

A number of fine reports of local societies were presented. The work of the State Legislative Committee was reviewed by Chairman Peter J. M. Clute, with special reference to legislation affecting veterans, labor, education, and social welfare. The Chairman of the Credit Union Committee, Jos. H. Gervais, reported that

three parish credit unions founded or sponsored by members were operating in Brooklyn, two in Syracuse and five in Rochester; the latter group has organized into a Conference. Affiliation of two additional parish Credit Unions and reinstatement of one society during the past year was announced.

As recommended by the Constitution Committee, President Albert Sattler, Chairman, the New Constitution and By-laws were approved and adopted by the State Branch. The Resolutions of the CCV of America, adopted at the Chicago Convention, were accepted in toto. Among the recommendations of the Ways and Means Committee, one suggested a point of policy of general interest: That a special committee be appointed to study the present status of the Branch, its assets and liabilities its strength and weaknesses, its present needs and potentialities.

The Conference in Troy was the first in that city for a period of nine years. It is hardly necessary to emphasize that Mr. Albert Sattler, President of the CCVA, took an active-part in the meetings and deliberations. Mr. Frank Popp, assisted by a Committee of men and women of Troy, was Chairman of arrangements. Next year's Convention will be held in Schenectady, provided hotel accommodations can be obtained.

Officers of the CV of New York for the ensuing year are: Protector, Francis Cardinal Spellman; Spiritual Director, Rev. Francis Buechler, Troy; Hon. Presidents, Dr. A. G. Maron, Brooklyn; Charles T. Trott, Rochester; Richard F. Hemmerlein, Syracuse; President, Bernard F. Jansen, Brooklyn; Vice-presidents, Albert J. Sattler, New York; Charles Stickler, Poughkeepsie; Frank E. Popp, Troy; Joseph H. Gervais, Rochester; Miss Lillian Cambeis, New York; Gen. Sec., Peter J. M. Clute, Schenectady; Rec. Sec., E. Henry Hoevel, New York; Treasurer, H. V. Schmalz, Utica; Marshall, Jacob F. Hunkler, Syracuse; Historian, Geo. J. Schwartz, Amsterdam; Hon. Vice president, Joseph Hart, Troy. The officers were installed by Mr. August M. Maier, of Rochester, Chairman of the Nominations Committee.

#### California

A successful Convention, both as to attendance and in animated interest, was that of the German Catholic Federation of California, which convened for its Forty-eighth annual meeting in San Francisco, on Aug. 31-Sept. 1. Many of the officers and members of our organizations will be able to visualize the locality where the organizations met, when they are told that Rev. Lawrence Mutter, O.F.M., sincere friend of the CV, Pastor of St. Boniface Parish, acted as host, aided by the members of St. Peter and Paul Society and the ladies of St. Boniface Altar Society.

The religious services inaugurating the Convention were especially impressive with the Very Rev. Gregory Wooler, O.F.M., Provincial of the Franciscan Order, Santa Barbara Province, celebrant of the high Mass on Sunday morning. Rev. Fr. Gilbert, O.F.M., preached the sermon. Most Rev. John J. Mitty was represented by Rt. Rev. Msgr. William Sullivan.

Of particular interest to the delegates of the men's organization was the report delivered by Mr. Louis J. Schoenstein, who had attended the National Convention

as a delegate of the California Branch. He spoke of the emphasis placed by the Chicago meeting on the need of continuing assistance to the German people, and also referred to the discussions and recommendations for additional financial support for the CV's activities as well as for those of Central Bureau. The reports of the Presidents of affiliated units were also rendered; these indicated progress and a quite vigorous condition of the Federation. On Sunday evening a literary program was held at which Rev. Zacheus Maher, S.J., was the chief speaker. The program terminated with a social hour.

On Monday morning the customary Requiem Mass for the deceased members of both organizations was celebrated by Fr. Lawrence Mutter. As is customary, In Memoriam cards were distributed bearing the names of members who had departed this life during the past year.

A banquet, held at Hotel Whitcomb, was the concluding event of the Convention. Rev. Lawrence J. Krause represented Archbishop Mitty on this occasion.

It was decided to accept the invitation of an affiliated group, the Kolping Society of Los Angeles, to conduct next year's Convention in that city.

#### Minnesota

That this is the strongest and one of the most stalwart affiliates of the Central Verein was again demonstrated by this year's Convention of the Minnesota Branch, conducted in St. Paul on September 21-22. This accounts in part for the wholehearted manner in which the members of the three organizations, the CV, the NCWU and the Cath. Aid Association of the State, have responded to the campaign for German-Austrian relief. Secretary R. G. Baetz's report disclosed that over \$20,000 had been accumulated for this purpose through the Minnesota CV and "The Wanderer" Relief Funds, in addition to a valuable and sizeable quantity of clothing, shoes, etc. Individual parishes have also collected money and materials, some of which is not included in the foregoing computation. Fr. John Stelmes stated, for instance, that Assumption Parish, of St. Paul, had contributed more than \$8000 in money and food.

The Convention was opened officially with the pontifical High Mass in Assumption Church at 11 A. M. on Sunday, celebrated by Auxiliary Bishop James J. Byrne of St. Paul. Coadjutor Bishop Leo Binz, of Winona, preached the sermon on the Kingship of Christ and the providential relationship between ourselves and God based on membership in the Church of Christ. His Excellency also stated that it is becoming increasingly difficult for men and women to maintain a Catholic outlook on the married state; the Catholic position in regard to marriage must be upheld, he said, if civilization and culture are to survive.

Another important event of Sunday was the Civic Demonstration in the Ballroom of St. Paul Hotel. Mr. Carl C. Meixner, Chairman of the arrangements committee, presided. The principle speakers were His Excellency, Most Rev. J. Byrne, and Rev. Walter Peters. Bishop Byrne extended greetings on behalf of Archbishop Murray, and in a short address outlined the tasks and duties of lay Catholics in the world of today.

He said we should be concerned foremost about the evils and dangers within our own country: Open and disguised apostasy from God and His laws; purely materialistic habits of living; deification of power and contempt for the weak and lowly; disregard for the dignity of man; undermining of authority and order.

Mr. Albert J. Sattler, President of the CCV of America, of New York, was present for the entire three-day convention program. He addressed the meetings on a number of occasions on the problems, hopes and achievements of the Central Verein and outlined a hopeful picture for the future of the organization because "there is more need today for its services than ever before in the CV's history." The address of President Michael Ettel on this occasion is referred to in another item.

A Youth Meeting conducted in Hotel St. Paul on Sunday was attended by representatives of thirty societies from the various sections of the State. Mr. William Boerger, Youth Chairman, served as chairman; Mr. J. M. Aretz introduced the youth delegates to the meeting.

Among the Resolutions adopted by the Minnesota Convention, one urges that the organization consider the advisability of approaching the Legislature to amend the current State constitution in order that parochial school students may ride in public school buses, which are sustained by general taxation. Another resolution on the Labor Problem declared that "a preponderance of power on the part of labor is just as dangerous as ruthless domination by capitalism, which is justly condemned." A statement on Compulsory Military Training declared that moral preparedness is more necessary than physical preparedness.

The Mass on Monday morning was celebrated in Assumption Church by Fr. John Stelmes. On the last day of the Convention, Tuesday, Fr. Michael Ettel read the requiem Mass for the deceased members of the three convening organizations. Immediately afterward, the Cath. Aid Association went into session.

The incumbent officers of the Branch were re-elected; they were installed by national President, Mr. Albert J. Sattler.

#### New Jersey

Distribution of the Promoters Certificates for the purpose of sustaining and financing the programs of the Central Society of New Jersey, the Central Verein and its Bureau, was one of the actions agreed upon by the delegates assembled for the Fifty-third Annual State Convention in Union City, on September 20-21.

In his Presidential message, delivered on Sunday, President Charles Kraft spoke of the campaign for Promoters as an alternative to the original plan to raise the per capita tax to 25 cents per member, discussed at the National Convention. It was decided to request 175 promoter cards, for distribution by volunteers among members of the Central Society and others who may welcome this method to help our cause. The attractive "Promoter's Certificate" is issued upon contribution of \$1.

Preliminary ceremonies of the Convention, presentation of banners, etc., were conducted in the Holy Family Parish gymnasium whereupon 117 delegates of both organizations proceeded to the church for the Mass. Rev. Clement Weitekamp, Pastor of the parish and host to the Convention, was celebrant; Rev. Albert J. Hess preached the sermon.

The Convention Jubilee dinner was an outstanding event; it is referred to in another item. Separate sessions of the men and women were held in the afternoon. Assemblyman William Musto spoke to the men's meeting on the proposed changes in the Constitution of the State; he recommended the adoption of the revised draft at the November election. Rev. W. C. Heimbuch, Spiritual Director of the Central Society and Chairman of the Archdiocesan Committee for German Relief, reported that \$22,495.75 had been collected during the past year. The amount was turned over to War Relief Services, NCWC. Mr. Gerard Poll, past President of the Central Society, addressed the separate session of the women on "Freedom of Religion."

At the final session on Sunday evening, Rev. Victor Koch, C.P., former Pastor of St. Joseph's Church, Union City, and recently returned from Germany, where he had been stationed for the past twenty-five years, spoke on conditions in that country. He urged that whenever persons requesting aid from Germany are unknown to donors, these should first be asked to obtain the recommendation of the local Catholic pastor. A collection taken up netted \$185 for relief purposes. The amount was divided equally between Fr. Koch and Mrs. Mary Filser Lohr, who spoke on the drive for children's and infants' clothing. A debate between students of Fordham University and St. Peter's College was staged at the final session. The subject was: "Resolved, that Labor be given a Direct Share in the Management of Industry."

Mr. Charles Kraft, declined renomination, having served nine years as President. Mr. Harry Donahue, of Passaic, succeeded him in office. The former President was chosen First Vice-president. Others elected were Henry Geller, Egg Harbor City, Second Vice-president; Joseph Roettinger, Jersey City, Third Vice-president; Francis Diehl, New Brunswick, Fourth Vice-president; Fry. W. Noll, Elizabeth, Record. Sec.; Henry Miller, Newark, Finan. Sec.; Charles L. Kabis, Newark, Treasurer; Michael Fuller, Jersey City, Marshal; Charles P. Saling, Union City, State Counsellor.

The 1948 Convention of the Central Society will be held in Egg Harbor City, N. J.

One of our affiliates, the Catholic Life Insurance Union of Texas, has distributed \$19,765.73 among its ten thousand members in the shape of dividend checks. This sum exceeds by \$6,640 the total amount paid tor death claims in 1946. "In other words," Mr. John P. Pfeiffer, the organization's Secretary, writes in a published account, "your Union is returning to you a sum 50% greater than that for all death claims paid during 1946. A worth while saving particularly in view of the fact that the rates paid by you are still the same as they were when fixed at the time of organization in 1901, which was merely an actuarial recalculation of the rates and was of a minor nature."

#### Catholic Day in Rural Setting

A STRONG impetus toward fuller and more wholesome Catholic living is given by events which combine religious, intellectual, moral and social features, all woven around a central theme, and produced in an atmosphere of leisure and recreation which appeals to young and old. Such a well-planned and executed program, based on the theme "Sanctification of the Sunday" is referred to in the following account.

The event, the eleventh annual Catholic Day, sponsored by the St. Charles District League, CU of Missouri, was conducted in St. Francis Parish, Portage des Sioux, Mo., on Sunday, October 12. The hosts were Rev. Victor Suren, Pastor, and his parishioners. The scene selected for the event was in a beautiful autumnal setting, a grove of tall walnut trees located near the church. The program which lasted throughout the day consisted of a Solemn Field Mass in the morning, followed by the noon luncheon. After an intermission there followed a program consisting of short addresses by the local and State officers of the men's and women's organization, and a number of guest speakers. Auxiliary Bishop Cody of St. Louis brought the greetings of Archbishop Joseph E. Ritter and his best wishes for the continuance of the Catholic Day observance. Bishop Cody urged that all pledge themselves to the theme, "Sanctification of the Sunday," and that this should be the beginning of efforts to lead even better and fuller Catholic lives. Quite a number of the young people present participated in the open forum which was led by one of the clergy, Fr. Carrol Boland, S.J.

The program concluded with recitation of the Rosary, Benediction of the Bl. Sacrament and the recitation of the Divine Praises. All felt grateful for the beautiful weather with which God blessed the occasion.

#### Branch and District Activities

#### Connecticut

THE Fall quarterly meeting of this Branch, CCV of America, was conducted in St. Boniface Parish, New Haven, on September 14. A permanent Committee composed of members of both the men's and women's organizations was appointed to govern the disposition of the Burse Fund to be presented to the Bishop of Hartford, Most Rev. Henry O'Brien. They are: Rev. Jos. Rewinkel, Chairman, Fr. Kaicher, Fr. Heller, Presidents Hesse and Wollschlager, Mrs. Pauline Brown, and Mrs. Belkow. The Presidents of the men and women, together with Fr. Rewinkel, will make the presentation to the Most Rev. Bishop.

President Edw. Hesse reported on the National Convention conducted in Chicago last August. He stated the CV now issues "Promoters Certificates" to members and others who are willing to donate at least \$1 to the organization's Promotion Fund. The purpose is to expand the membership and to counteract the influence of Communism. Quite a number of the Certificates were disposed of among those in attendance.

In response to a recommendation of the National Convention, to sponsor social events for the purpose of fi-

nancing state and local organizations, the Connecticut Branch decided to conduct a Picnic and Field Day on the church grounds of Fr. Rewinkel's parish, St. Peter's, on October 5.

State Treasurer Frank M. Hauser delivered his report; all societies save one, had paid the per capita tax. The question of recruiting new societies for the State Branch, or of re-enrolling those which had withdrawn, was discussed. The penny collection amounting to \$7.36 was turned over to the State treasury.

#### St. Louis

The National Convention of the Central Verein recommended that Branch, District and Iocal organizations should use the Resolutions as the basis of lectures and discussions during the Fall and Winter. Accordingly the St. Louis District League, for its September meeting in Holy Ghost Parish, obtained the services of Fr. Anthony Esswein who discussed the first Resolution, on Our Holy Father, Pope Pius XII. The speaker referred to the danger of the whole of Europe being drawn into the orbit of Russian hegemony, of the Pope as the outstanding leader of the forces in opposition to Russia's expansion. Fr. Esswein spoke of other occasions in history when the popes were world leaders; Pope St. Leo I went out to face the invading army of the Huns, with Attila as their leader; he thus saved the city from being burned and the people of Rome from being massacred by this migrating, conquering tribe from Asia. Fr. Esswein thought that at the present time we should be concerned primarily with correcting injustices and social and economic anarchy within our own country.

President Starman reported on the State Convention conducted at Washington on Sept. 14-16. He also read the second resolution of the Chicago Convention, on Universal Military Training. Mr. Gassel, President of the CU of Missouri, announced plans for a social to raise funds for German relief. The League will sponsor a Day of Recollection in Holy Cross Parish on April 18. The penny collection amounted to \$4.35.

#### Philadelphia

What was referred to by The Bulletin, an evening paper, as Founders' Day, celebrated by the Philadelphia District of the Catholic Central Verein on September 25, proved a remarkable affair. Planned with the intention of honoring the memory of the late Fr. Theodore Hammeke, the first speaker of the evening, Msgr. Henry E. Koenes, Pastor of St. Henry's parish, Philadelphia, outlined the life story of a priest who devoted himself so whole-heartedly to the promotion of religious and charitable efforts as did the one whose memory was honored that night. Fr. Hammeke's early death may be attributed in large part to his devotion to the various causes to which he contributed so unselfishly for many years. Our own organization, the Catholic Central Verein, was not the last nor the least of the institutions which were the gainers from his interest and efforts.

A second speaker, Fr. Andrew P. Brown, who spent several months in Germany during the past Summer, related his observations of conditions in that country; he held the interest of his audience to such an extent that it was decided to conduct a meeting in the near future to be again addressed by Fr. Brown.

Representatives of a number of other organizations, such as the German Society of Pennsylvania, founded in the eighteenth century, and the Carl Schurtz Memorial Foundation, also spoke briefly, as did Msgr. Thomas F. McNally, Rector of Immaculate Conception parish at Jenkintown.

Students of German in one of the Catholic High Schools of the city participated in a program that lent variety to the evening. In addition there were several musical numbers.

#### North District, Texas

At a meeting of affiliated organizations in this area conducted in Windthorst on September 29, Prof. Austin J. App, of San Antonio, discussed the Need for a Just Peace, and recent developments affecting the people of Germany. Though conditions in that country were far worse than ever, Dr. App thought that "American common sense and decency are returning and with them hope." The agitation for immediate temporary relief for Europe and the projected Marshall plan for long-term aid, running into millions of dollars, he said, were terrible evidences of the disastrous Morgenthau plan and the policies agreed to at Potsdam two years ago. America was simply making restitution for the twenty-billion dollar destruction and dismantling of German factories.

The speaker asserted that real hope began for the German people when last August 29 the United States, Britain and France jointly declared the moribund Morgenthau and Potsdam policies unworkable, and that henceforth the manufacture in Germany of ball bearings, heavy tractors and locomotives would be permitted. In spite of the hopeful change in allied policy, starvation in central Europe would this winter, Dr. App said, be greater than ever before, and he asked everyone to send at least one package to those in need before Christmas.

Mr. Joseph Bengfort, of Lindsay, District President, served as chairman of the meeting. Mr. Joseph Kraus, President of the State League, conducted an open forum following the main address.

All monies intended for Missionaries in China received by the Bureau on the eve of our participation in the second World War, and during the War, were carefully booked and held in a separate account in their behalf. As soon as their whereabouts had been established after the fighting had ceased, the money was forwarded to the Missionaries, all of whom have expressed sincere gratitude for this service. However, this service is appreciated also evidently by some of the donors. From Marseilles in Illinois, a woman writes us:

"Please accept my sincere thanks for forwarding to Fr. Bernardus Wang in China the money I sent to your office sometime during the past five years! It has been the means of his communicating with me after a silence of over six years. My gratitude for the service of your office and for holding the money for all of these years."

#### Miscellany

ONE is reminded of the good old days by the list of contributions towards the *Wanderer's* European Relief Fund, published weekly. Up to the beginning of October, readers of the two weeklies of that name had contributed \$10,546.96 to assist the needy in Germany and Austria. Most of the contributors reside in Minnesota and near-by States, but not a few gifts come from other parts of the country and Canada.

The Holy Family R. C. Benevolent Society of Union City, New Jersey, celebrated its Diamond Jubilee in conjunction with the State Convention of the Central Society in that city on Sept. 20-21. The Jubilee Dinner on Sunday was attended by two hundred delegates and guests of the men's and women's organizations; Mr. Charles Saling, President of the Society, served as chairman of the after-dinner program. Rev. Eugene Geiger discoursed on the history of the Jubilarian Society, whose record parallels closely that of the State Branch of the CV. Rev. William Heimbuch extended felicitations for the Central Society.

The Benevolent Society has paid out \$10,018.45 in Sick Benefits; it has expended \$3,785.74 in the interest of Church, schools and charities, and \$553 for Masses. Rev. C. M. Weitekamp, Pastor of Holy Family Parish,

is its Spiritual Director.

Catholics everywhere are being encouraged, not to say admonished, to organize study clubs, discussion groups, to form cells with the intention of promoting knowledge of religion, social problems, political principles, etc., etc. We have in our Benevolent Societies and Insurance Branches organizations which would lend themselves well to the purpose referred to. Unfortunately, the opportunity they offer is not taken advantage of. Hence, they suffer from spiritual and intellectual sterility.

In the city of Omaha there is a Society which is affiliated with the CV., "The St. Peter's Aid Society of St. Joseph's Parish." In the course of an informal meeting, held not long after the Chicago Convention in August, Mr. Val. J. Peter, who represented the Society on the occasion referred to, delivered his report on that event to an appreciative audience. In consequence it was decided to conduct a meeting in the not too distant future and to invite Dr. Nicholas Dietz, Jr., Professor of bio-chemistry, School of Medicine, Creighton University, to discuss the Catholic Action program of the CV. If all of the local Societies, directly or indirectly affiliated with the CV, should take similar action the result would undoubtedly be favorable.

What was said in his Presidential address, delivered by Mr. Michael Ettel to the Convention of the Minnesota Federation in St. Paul on September 21, accounts for the loyalty and generosity of its members towards our organization. Mr. Ettel said in part:

"We, in Minnesota, love the Central Verein. We know that in the American record of federated efforts to promote a Christian philosophy and the living of that

philosophy, the Catholic Central Verein holds a place in the very first rank, both in point of time and in unswerving loyalty to Catholic principles. It is the oldest Catholic lay organization of its kind in this country."

Mr. Ettel also pointed to the more somber side of the picture, when in touching upon the financial problems of the Central Verein and the Bureau, he said: "What is true of the financial picture of the Bureau is, in a lesser degree, but perhaps in just as alarming a measure, true of the CV of America. It also has insufficient funds to work with and no guaranteed income of any kind....If the Central Verein of America is to continue to assume the responsibility that was imposed by Pope Pius XI, when he proclaimed it the 'pioneer Catholic action group in America,' then something drastic and definite must be done for it, not only by the Minnesota Branch, but by every one of its affiliates."

The Minnesota Federation is a closely-knit organization composed of the three groups, the CV, the NCWU and the Catholic Aid Association of the State. It has a membership of approximately 20,000.

It appears from ancient monuments that Roman Legions, which had distinguished themselves, were honored by the bestowal of the title "The Faithful." No Branch of the CV deserves this appellation more than the CV of Minnesota. Particularly since the inauguration of our organization's Social Action program, this Branch has faithfully aided every endeavor undertaken for the purpose of promoting social study and action. It has over-paid its subscription to both the Endowment and the Expansion Funds. In addition it has contributed liberally to the Bureau's annual Emergency appeals. True to its tradition, the organization at its recent convention voted \$500 for the Central Bureau.

The members of one of our affiliated Societies commissioned their Pastor to represent the organization at the Chicago Convention. On receipt of a check, intended to reimburse him for expenses incurred, this good priest thought of the Bureau and its shortage. So he wrote: "I am endorsing this check to the Central Bureau, because I believe you need the money more than I do." The amount donated was \$51.07.

In St. Louis, Benevolent Societies affiliated with the Catholic Union of Missouri have established a policy which might be adopted wherever similar organizations function in close proximity to each other. Each month a representative of a society visits some other organization. Thus it happened that at a recent meeting of St. Francis de Sales Society six other Benevolent Societies were represented.

Within a short time after the National Convention of the NCWU conducted in Chicago, the Central Bureau received a check for \$532 from the women's organization, a portion of its contribution to the European Relief Fund. There also came a contribution of \$500 for the Bureau's Library Fund.

#### DECLARATION OF PRINCIPLES

Adopted by the Ninety-Second Convention of the Cath. Central Verein of America in Chicago, Ill., August 16-20, 1947

#### Indispensable Prerequisite of Social Reform

The Catholic Central Verein is well aware of the efforts of uncounted millions, as well as of many institutions and organizations, to counteract the pernicious influences which undermine and destroy the life-giving powers for good of the Nation, and which tend and even aim, for various reasons, to perpetuate the conflict among the nations of the earth. While addressing itself particularly to its own members, the Central Verein wishes to unite its humble endeavors with the efforts of all those who strive to promote a sound social and economic order in our own country, to preserve Christian culture and traditions, and establish a truly Christian peace among nations.

Many obvious and much-discussed problems of our national life are partly the inevitable result of developments of past decades, partly the consequences of the war and the general upheaval. Attempts have been made to improve conditions, but there are as yet no signs of truly constructive efforts or of a clearly constituted program. There is only a kind of patchwork, due in part to the fact that public life is influenced by considerations of expediency and party-politics to a greater degree than by sound moral principles.

However, while concerted efforts on the part of public authorities, to stress the responsibility of parents for the excesses of adolescents by the enactment of more stringent laws may prove beneficial to an extent, the evils of our day are at bottom of a moral nature and can be overcome or at least mitigated only by a restoration of society based on the natural law and the teachings of Christ.

#### Moral Reform

Let our members remember that no wholesome social or national life is possible—regardless of the extent of social legislation—if private life is unwholesome, if selfishness rules men's hearts, if the idea of right supersedes that of duty, if an unbridled love of pleasure destroys all discipline, if regard for the common good does not predominate over selfish class interests and am-We wish to urge our members to study the social question not so much for the sake of determining what individuals and classes may demand for themselves, but rather to learn what they owe others and must contribute to the common good. We wish to remind them, as indeed all Catholics should be reminded, that if we desire to stave off a complete overthrow of all existing indispensable institutions as well as repudiation of the ideas that support them, we must begin with the moral reconstruction, the reform of the hearts and minds of individuals. Men must be reminded not so much of their rights as of their obligation to toil, to live an upright life, to make sacrifices as their forefathers made sacrifices, to restrain their appetites and to pursue with all their strength lofty moral and religious ideals. They must be taught once more to turn their thoughts heavenward, lest their attempts at purely political and economic reorganization be in vain and they plunge in their despair into ruin.

A world revolution is upon us which can be stemmed and its energies diverted into genuine reconstruction only if Catholics and all men of good will endeavor to translate the principles and ideals of the Gospel into practice, so that a society may be developed, not necessarily perfect in every detail as in Paradise, but a society nevertheless in which through the application of justice to all affairs, the causes of envy, jealousy and hatred will be removed as far as humanily possible, and the inevitable social frictions that will remain, because of human frailties, mitigated by charity.

#### Co-ops Threatened with Unjust Taxation

Repeatedly in the course of years, co-operation, when based on the Rochdale plan, has been brought to the attention of our members by Conventions of the CV. Although genuine co-operatives have proved their worth and aided a host of people in the course of time, in our country particularly so farmers, a great deal of propaganda has been directed against them of late by individuals and organizations whose motives are not above suspicion. Some have accused the co-operative movement even of promoting Communism. The chief purpose, however, of such opposition is to induce Congress to tax co-operatives on that share of their net income distributed as patronage refunds, which are now tax-exempt.

Since patronage refunds, that is, any profits distributed by a co-operative to individual patrons, are now taxable in the patrons' hands to the same extent as the profits of a partnership, we do not believe the present taxation laws and regulations extend to co-operatives an immunity not also enjoyed by partnerships. To subject the income of co-operatives to taxation, and to tax the same income after distribution of patronage refunds, would, it appears, constitute double taxation and discrimination even. This would tend to discourage the organization of co-operatives and deprive a large number of individuals of the advantages their co-operatives now grant them.

#### Contributions for the Library

PONTIFICIA BIBLIOTECA MISSI-ONARIA, Rome: Bibliografia Missionaria, Rome, Anno X: 1943-1946.—PETERJ. M. CLUTE, New York: A Description of United States Postage Stamps, 1847-1946, Post Office Dept., Washington, 1946.—OTTOSPAETH, Ohio: Pascal Blaise, Lettres Provincial. Paris, 1829; Salgues, J. B., Des Erreurs et Des Prejuges. Paris, 1810; Lewis, John, The Life of the Learned and Rt. Rev. Reynold Pecock, S.T.P., London, 1744; Marcus Aurelius Antoninus to Himself, London, 1910; Freeman, Douglas Southall, Lee's Lieutenants, N. Y., 1942; Browne, Waldo R., Altgeld of Illinois; Huntington, Ellsworth, and Whitney, Leon F., The Builders of America, 1927; Johnson, Samuel, Debates in Parliament, Vol. I, London, 1787; De Lolme, J. L., The Constitution of England, London, 1781; M. Andre Grasset De St. Sauveur, Voyage Dans Les Iles Baleares et Pithiuses Paris, 1807; Spalding, M. J., The Evidences of Catholicity, Baltimore, 1882; Schuck-Holzhausen, Der Amazonas, Freiburg i.B., 1883; Hanser, Friederich,

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#### Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C. V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Central Bureau Emergency Fund

Previously reported: \$31.30; Minnesota Branch CCV, \$46.00; Total to including October 17, 1947, \$77.30.

#### **Donations to Central Bureau**

Previously reported: \$43.99; Rev. A. A. Wempe, Mo., \$61.15; Minn. Branch CCV, \$500; Rev. J. Scherbring, Ore., \$10; Medical Mission, Our Lady of Sorrows Parish, St. Louis, \$5; Sundry Minor Items, .76c; Total to including October 17, 1947, \$620.90.

#### Chaplains' Aid Fund

Previously reported: \$85.72; CWU of New York, \$25; Total to including October 17, 1947, \$110.72.

#### St. Elizabeth Settlement

Previously reported: \$5,317.99; Greater St. Louis Community Chest, \$975; From children attending, \$882.48; Total to including October 17, 1947, \$7,175.47.

European Relief Fund

Previously reported: \$1,579.00; J. Kirchoff, Mo., \$5; St. Martin's Benev. Soc., St. Louis, Mo., \$5; M. Mohr, Kans., \$100; A Student, Ill., \$2; Joseph Kaschmitter, Idaho, \$10; St. Joseph Society, Idaho, \$45; CCV of A, \$2,000; Ch. P. Kraft, N. J., \$50; Rev. J. Haskamp, Ind., \$10; N. N., Mo., \$2; Estate Max Kraft, N. J., \$70; E. C., Mo., \$60; Greg. Vogt, Mich., \$10; N. N., Kans., \$250; N. N., Calif., \$200; Total to including October 17, 1947, \$4,398.00.

#### Catholic Missions

Catholic Missions
Previously reported: \$11,316.83; Mrs. J. Strunk,
Kans., \$25; M. Wanner, Canada, \$5; St. Gertrude's
Convent, Cottonwood, Idaho, \$5; St. Joseph's Hospital,
Tulsa, Okla., \$10; J. Bender, Sr., Mo., \$10; L. J. Hunkeler, Ohio, \$21; Miss M. Rice, N. Y., \$55; J. Kelly,
Ore., \$2; Carmelite Sisters, St. Charles, Mo., \$2; Estate
Martha Wozniak, Mich., \$25; St. Joseph's Hospital,
Booneville, Mo., \$2; St. James Mission Group, Decatur,
Ill., \$50; Mary Krest, Colo., \$5; Mrs. G. Bockelmann,
Ohio, \$5; Mrs. P. Weber, Iowa, \$50; St. Joseph's Hospital,
Kansas City, Mo., \$10; St. Joseph's Hospital, Far
Rockaway, N. Y., \$5; College of St. Scholastica, Duluth,

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Minn., \$6; Mrs. C. Schoenhoffer, Canada, \$10; Mercy Hospital, Brownsville, Texas, \$25; CWU of N. Y., \$5; P. Hartmann, Minn., \$30; Mrs. Catherine Schmidt, N. Y., \$100; Mrs. Rose Franta, Minn., \$1; St. Joseph's Hospital, Osmond, Nebr., \$2; J. Riegler, Ill., \$3; S. Janostin, Canada, \$2.63; Miss A. Schuemmer, Canada, \$1; St. Francis Hospital, Beach Grove, Ind., \$5; M. Mohr, Kans., \$400; Mrs. A. Vogel, Nebr., \$35; Estate George Hoelzer, Nebr., \$100; R. Lenzi, Mass., \$5; Mrs. G. Berzel, N. Dak., \$10; Mrs. P. Friesenhahn, Tex., \$9; Mrs. J. Quade, Minn., \$5; Mrs. R. Pokorney, Ill., \$1; Mrs. J. Schaffer, Ohio, \$5; Eleonora Scharf, N. Dak., \$4; St. Margaret's Hospital, Kansas City, Kans., \$5; Mrs. E. Byrne, Ireland, \$25; Mrs. M. Kernan, N. Y., \$1; Mrs. F. Tanzer, Ore., \$4; Mrs. E. Olsen, Minn., \$10; A. Bender, Ore., \$2; St. Francis Convent, Mishawaka, Ind., \$10; Frank Acker, Wis., \$30; J. Hennick, Mo., \$2; Jos. Ritter, Kans., \$10; Third Order of St. Francis, Milwaukee, Wis., \$15; Estate Mrs. Martha Waznick, Wis., \$10; J. Stroker, Wis., \$7; J. Bachmann, Canada, \$5; Maria Finke, Pa., \$2; Mrs. C. Goeckel, Ill., \$5; St. Savior Hospital, Portage, Wis., \$9; Mrs. G. Koterman, Wis., \$2; Joseph Walter, Md., \$5; St. Joseph's Hospital, Logansport, Ind., \$5; Sacred Heart Hospital, Lynch, Nebr., \$5; Mrs. P. Ziebart, Canada, \$7c; St. Agnes Convent, Fond du Lac, Wis., \$10; Monastery of the Poor Clares, Chicago, Ill., \$60; Mrs. J. Kalupa, Ill., \$5; St. Mary's High School, Michigan City, Ind., \$1; Catherine Hunkeler, Ohio, \$10; C. P. Kraft, N. J., \$10; St. Francis Hospital, La Crosse, Wis., \$23; St. Anthony Hospital, Chahoma City, Okla., \$1; Mrs. A. Matula, Minn., \$15; Mrs. G. Koterman, Wis., \$5; Dr. F. Kaicher, N. Y., \$5; St. Elizabeth's Hospital, Chicago, Ill., \$5; St. Mary's Hospital, Cincinnati, Ohio, \$10; Sacred Heart Academy, Los Angeles, Calif., \$5; Dr. F. Kaicher, N. Y., \$1; St. Firancis Sanatorium, Denver, Colo., \$2; Mrs. N. Urhausen, Ill., \$20; Mrs. E. Houghton, N. Y., \$10; Teresa Morgenstern, Pa., \$50; And